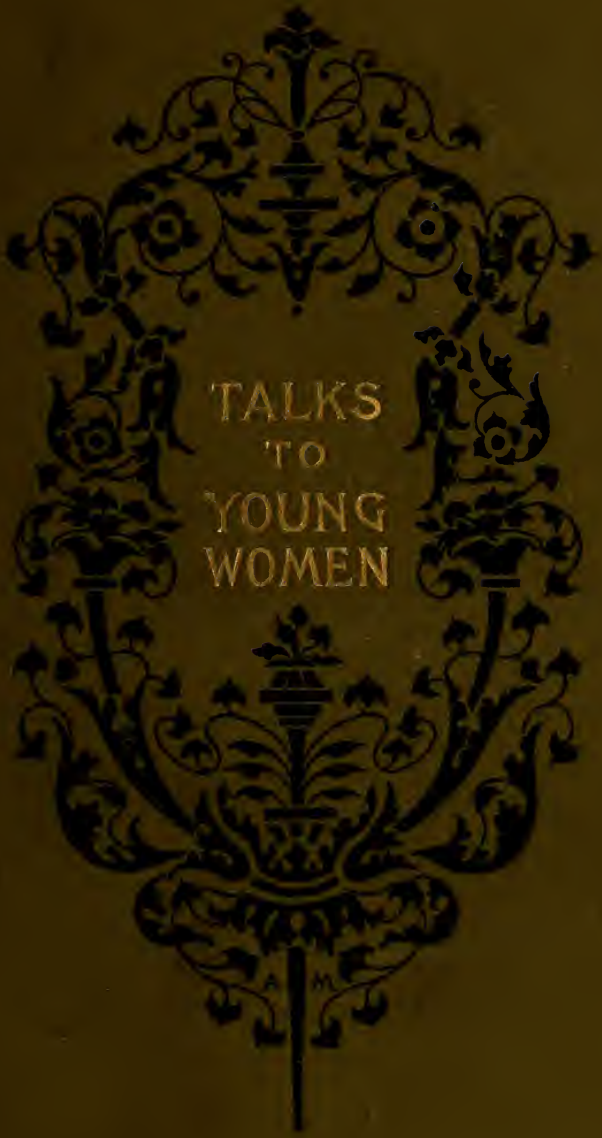
TALKS
TO
YOUNG
WOMEN

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TALKS TO YOUNG WOMEN

BY

CHARLES H. PARKHURST

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TALKS TO YOUNG WOMEN

TALKS TO YOUNG WOMEN

I

"ANDROMANIACS"

NOTHING either very distinct or effective can be said of woman, her discipline, duties, or opportunities, save as it proceeds from a knowledge of her in her distinctively feminine character. In the following series of articles the interest I show in her will be the interest I take in her as woman, and I shall fix my attention upon her as distinguished from the complementary sex. We have been led to believe that neither on the part of man nor of woman is there that deep sense of differentiation that the circumstances of the case

permit and require. It will be to that matter, then, that our attention will at the outset be specially directed.

It is my pleasure as well as my duty to insist, in the first instance, upon woman's intrinsic superiority. This predication must be made carefully, and understood as it is intended. There are many ways in which the two sexes can be compared and contrasted, in some of which the one, and in some of which the other, would have to be accorded precedence. When, therefore, I assert woman's superiority, it requires to be premised that I am not thinking of her strength, nor of her capabilities of effect, but purely and simply of the intrinsic quality of womanly fiber. Quite apart from all that she does and the sphere of her activities, the question comes upon the matter of her personal texture, the refinement of its organization, and it is with that only in mind that I want to claim for her a clear and easy supremacy.

* * *

THE first important suggestion that comes to us from the Bible record is that the production of woman was the consummating act of the creative week. Whatever opinion we may see our way clear to hold upon the doctrine of evolution, it remains a fact that the first two chapters

of Genesis mark an orderly progress of creative sequence, each step in the history furnishing the platform upon which sustained itself a still higher and finer exercise of the divine wisdom and power, so that each step was the finish of what had preceded and the initiative of all that came after. It is in that character, then, that we are obliged to construe the final act of the creative week, and to find in the production of woman the climax of God's creative energy. When he had finished her he stopped, knowing of nothing better nor higher that he could design.

The profound reading of the first two chapters of Genesis compels to the highest possible interpretation of womanhood. And this is in accord with the impression that is yielded by the Scriptures in their entirety, that, while man is gifted with those properties that make him a more overt and conspicuous figure in the history of God's people, yet when it is a matter of personality carried to the highest and most delicate degree of organization and refinement, it is woman upon whom the Scriptures regularly put the stamp of divine preferment. And the Scriptures have not been read for hundreds and thousands of years without the above sentiment having become in very wide degree an element in the general estimate. Not all, but a great deal, of what is known as gallantry is a silent eulogy which man yields

to the queenliness of God's favorite sex. The same sentiment asserts itself, although in a manner not always understood, in the heavier penalty which woman is publicly required to pay when she sacrifices her womanhood. It is easy to say that the sin is as much his as hers, and that social ostracism for her and social toleration for him is an injustice; and so in a way it is. At the same time, in that discrimination there is an unconscious tribute paid to woman, for the dishonor can be only as deep as the honor is high from which it has declined. That estimate of woman, which is a distinctly scriptural one, lies very deeply intrenched in the masculine mind, and there is nothing more becoming to man than that he shall continue to cherish that estimate, and nothing more to the advantage of woman than that she should carry herself in a way to encourage it.

* * *

MORE important, however, than the question whether woman is or is not distinctively more finely organized than man is the other matter of the essential disparity of the two sexes. "Male and female created he them." That is the basal fact of the entire matter. As we should say in arithmetic, the two cannot be reduced to a common denominator. The words just quoted from Genesis date from a good way back; still,

their intention is pretty clear, and the progress of events the world through has rather corroborated than refuted the substantial accuracy of old biblical estimates.

Sex is not an accident of personality, but is an element that is constituent in every thread and fiber of it. If a man is a man the flavor of manhood will permeate him in his entirety. If a woman is a woman the flavor of womanhood will permeate her in her entirety. The Mosaic expression just cited means that to the mind of the Creator each of these two stood for a distinct type of personal existence in all that goes to compose personal existence. The instant you begin to animalize the idea of sex, and limit the distinction to difference of physical organization, you cut into the tissue of the deepest part of the entire matter; and unfortunately there is at present a very strong tendency in that direction. I regard this as the key to the entire position. If the reader of this will ask the next woman whom he or she may meet whether she considers that her womanliness is a quality that extends into the domain of her intellectual perceptions and of her moral and spiritual appreciations, the chances are that the reply which comes back will be either negative or non-committal, probably the latter.

* * *

THE intention of Scripture is clear also from the method in which it handles representatives of the womanly sex. Those women upon whom it puts the stamp of divine distinction and approval are women, with scarcely an exception, whose womanhood is realized to be a pervasive ingredient, entering into the constitution of all their capacities, faculties, experiences, and activities.

And the finer the point of organization arrived at, the more palpable and all-suffusing this womanly element becomes. It reaches its acme in Mary, the mother of Jesus. She never made much noise in the world, she was never tempestuous nor aggressive, but there was not a fiber in her, body, mind, or spirit, that is not felt by us to be woman; and when God wanted a child to be brought up in a way to fit him to be the Saviour of the world, he gave him to her to love and take care of, and in that fact will be found all the meaning that the womanly heart has genius to find in it.

The two sexes being thus discrepant by constitution, which is only another name for divine appointment, the whole effect of nurture and discipline, so far as the nurture and discipline are legitimate, will be to make the differences between manhood and womanhood greater, not less. Development of beginnings that are dissimilar always issues in divergence, not convergence.

Any civilization that transforms or tends to transform a woman into the female duplicate of a man is a false civilization. If women want to retain the supremacy which belongs to their sex they will have to keep it by making more and more of their womanliness, and not in trying to be mannish. If they succeed in convincing men, by the quality of their ambitions and interests, by the mode of their training and by the character of their pursuits, that the only difference between them and man is an affair of physical structure, there is an end to their queenliness and to masculine respect for it. I want to say this, without at all going into the details of the matter—the reader can think it out as far as she likes without the need of our phrasing it: if women desire to retain the supremacy which belongs to them as women,—belongs to them because inherent in their sex,—they will be obliged to cherish their femininity with some considerable measure of caution. I understand perfectly well the ground that I am upon. The security of a woman's hold, the security of a wife's hold upon her companion, is not that she is a female, but that she is a woman. Woman's proper destiny is on a distinct line from that of masculinity, and she will savor less and less of masculinity according as she approaches the perfection and consummation of her being.

* * *

NOW, on the contrary, there is an element in the community,—a small one, I would fain hope, yet the size of a thing is no measure of the disquiet it will produce, even as one little piping frog in the meadow will outdo all the crickets that are chirping in the grass and all the whip-poorwills that are singing in the air,—there is an element in the feminine world that is suffering from what I shall venture to call "andromania." The word is not an English one, for the reason, I suppose, that the English language-makers never supposed that we should need such a term. It is constructed on the same principle as the word "Anglomania," which means a passionate aping of everything that is English. "Andromania" means, similarly, a passionate aping of everything that is mannish. It is an attempt on the part of those affected with the disease to minimize distinctions by which manhood and womanhood are differentiated, whether as regards their culture, their interests, or their activities. It is that animus which permits a woman to imagine that she has achieved a great triumph if she succeeds in doing something that only man has hitherto been accustomed to do, but that no woman has hitherto availed to do. It is that animus which excepts to having woman's public activities along any line distinguished by any designation of sex—as when, in a neighboring

city not long ago, a company of women were organizing for action in a field where masculine efforts were already being exerted, and they objected to having their society called the "Women's Board of Aid," on the ground that their masculine analogues working in the same field did not call their organization the "Men's Board of Aid." Although these two societies were occupying the same ground, yet it was reasonable to expect that the two would cover the same ground in quite different ways; and if the women in question had realized that fact as fully as they ought to have done, so far from wanting to exclude the term "women," they would have been anxious to retain it.

* * *

I AM not criticizing any particular act of what I have ventured to call "andromaniacs"; still less am I urging that these acts proceed from any desire or intention of being unwomanly. My criticism is only upon the disposition apparent in a good many quarters to narrow the distinctive features of woman to the smallest possible area. That is not saying that it hurts a woman to do what a woman has never done before. It is not saying that if up to a certain time men only had been admitted to the bar, it is therefore an injury to a woman to be admitted to the bar;

nor that, because in most civilized countries the ranks of the army are filled by men and generaled by men, therefore women ought not to be possessed of a military enthusiasm and ambition. We are not at this point arguing for the contraction of woman's sphere of activity one whit more than we are arguing for its extension. Our only contention is that if she broadens out into new lines of employment or service at the impulse of a conviction that activities that are suitable for men are therefore suitable for women, and that the supreme distinction between the two is physiological, she is misconstruing her own nature and doing herself an irreparable injury.

* * *

I REALIZE that I have not handled specifically any one of the thousand touchy questions with which the mind of womankind is in just this era bristling, but I am very confident in my conviction that, important as it is to have specific questions answered, it is a great deal more important to be appreciative of the underlying principles to which such answers, if final, will have to conform. My only ambition in all this has been to lay the largest possible emphasis upon womanhood as a mode of being that is radically differenced from manhood; that womanhood in its interior and distinctive sanc-

tities is the first thing to be considered and appreciated as preparation for the just solution of any problems relative to feminine discipline, rights, or activities; and that all questions such as those that are being discussed in these days require to be considered solely in the light of what woman is as God intends her and conceives of her. Such consideration seems to be ordinarily ignored in a good deal of the rather flippant discussion of woman's education, occupation, and mission. It is said, if a man engages in certain industries, why should not a woman? If a man preaches, and practises medicine, why should not a woman? If a man votes, why should not a woman? We are not saying that she should not, but we do say that that way of stating the case betrays an easy-going inappreciation of the vastness of the interests and realities involved, of which any intelligent Christian woman ought to be ashamed. There is no reasoning across from one to the other. Each of the two has its own distinctive personal dowry, and that dowry, and nothing else, is what will have to determine as to the uses to which the dowry can appropriately be put and the functions through which it can be fitly exercised.

II

THE UNIT OF SOCIETY

THE best effort that ever can be put forth is that which concerns itself with the springs and sources of influence. The nearer we can come to the point where initial impulses form and shape themselves, the more we are doing toward determining everything in which those impulses will eventually issue. It is a comparatively easy thing to deal with symptoms and to put superficial and artificial constraint upon forms of outward demeanor and action. All of that may be easy, but the chances are that it will be as profitless as it is easy. Whether as relates to men individually or associatedly, there is no work possible which can begin to compete for thoroughness and effectiveness with the work that is applied at the germinal sources of personal character, the germinal springs of social life and activity.

It is with all of this well in mind that I have undertaken to prepare this simple chapter on the matter of "the home."

In considering this question, the most thorough thing which can be said by way of preliminary is that the home is the social unit. The individual is not a unit. We mean to say that he is not an integer. The individual considered by himself is no more than an attempt and an approximation. Nature, history, providence, all assert as much. Yes, the Bible asserts the same thing when it says that "he setteth the solitary in families." Still earlier the same truth was declared in the words, "It is not good for man to be alone." The reason why it is not good for him to be alone is that the true unity is not in himself, but in something which he merely helps to compose. The true unit of society is the home. The man needs the woman, the woman needs the man, and they both need the children. That is distinctly the intention of God, nature, and Scripture.

The premise from which we start cannot, then, be mistaken or misleading. The distinct position thus taken will, if considered carefully, prove the easy solvent of a good many disputed questions. It encourages a great deal of current excellence; it also rebukes a good deal of current foolishness.

* * *

THE unit of society, then, is the home. Enrolment that assumes to be thorough is not a registration by individuals, but by families. If we were to say that the structure of society is cellular, we should have to say that it is the family that constitutes each separate cell. No man, however entire, is a cell. No woman, however complete, is a cell. There is no finished cell except in the grouping of several individuals bound by the ties of domesticity. A bachelor is a dislocated fragment. His female counterpart is in the same category. It may not be their fault; it may lie in the necessity of their case. Still, all in all, it is a condition reproved by nature and foreign to divine intention.

It is to the family, therefore, that we shall have to look as being the prime point of concern in all that relates to the weal of our times and our kind. The strength and health of society are to be measured by the amount of affectionate emphasis that is laid on the home idea; and the wholesomeness of society is simply the sanctity of the home writ large. Homes are each of them the separate roots that carry their several contributions to the organized structure of the general life.

All of this holds whether society be considered in its religious relations which we know as the church, or in its secular ones known as the state.

The home is the first church and the home is the first state. There is nothing in either of the two that is not initially present in a small way inside the home circle. As regards the former, there is a very important idea conserved in so arranging our church auditoriums as to combine the congregation without sacrificing the identity of its families. The pew system of worship is the deft way that our church architecture takes to teach the doctrine that each home is a little religious organism, a miniature church all by itself. This is one of those interesting cases where a sense of fitness, even without our being distinctly conscious of it, nevertheless asserts itself and creates a very substantial expression of itself. And there is no preacher, at least there is no pastor, who does not carry distinctly in his head, and particularly in his heart, this cellular structure of his congregation, and who does not feel that the significance of his congregation depends, not on the number of its individuals, but on the number of its families.

***

THEN there is that old expression, "the family altar," which, although a phrase that savors a little of old Hebrew ritualism, still suggests in a most tender form the essential churchliness of the family circle. We can go still a

little further and say that it is just the home relations that furnish the child the trellis-work upon which its young thoughts can clamber up into an appreciation of things heavenly and divine. The child's God is likely to be only the child's father imaginatively enlarged and projected. In his mother, coming so often as a go-between between himself and his father, he learns the meaning of mediation long before he requires to have his approaches to his heavenly Father mediated by a Christ Intercessor. And he never gets so far from the domestic sanctities of young association as to find a better, sweeter name than "home" for the heavenly country toward which his heart is inclining.

The home is likewise a kind of apprentice-ground for acquiring the alphabet of secular aptitudes and duties. It is a place where the children can rehearse reciprocal relations and obligations, and so acquire the art of being members of society and citizens. The family is a miniature republic furnished with all the small competitions and minute obligations that reappear on an enlarged scale in the broader field of the state and of adult society. In this way the family furnishes somewhat the same preparation for the responsibilities and enterprises of mature life that in old time the Mediterranean Sea furnished for the careers of exploration and colo-

nization and general world-movement that developed in the centuries later. The comparative contractedness and security of the Mediterranean afforded easy field for naval opportunity and commercial experiment; it afforded young commerce an incentive to try its ambitious but inexperienced wings, and so achieved for it the equipment that lay at the foundation of broader exploits and Atlantic adventure farther on.

* * *

IN a complete and well-ordered family there is almost everything that there is in a state. There is the interaction between individual and individual. There is individuality in aims, all of such aims, however, requiring to be subordinated to the collective aim and advantage of the whole. There is sense of community and interest, even the child, if proper relations subsist, feeling that it is all a joint-stock affair, in which he is himself a small partner—as was so distinctly and appreciatively expressed by the little fellow who, when asked if he had any brothers and sisters, replied, "No, sir; I am the only child we have." More to be emphasized in this connection than any other constituent element of family life is that of law, demanding the absolute subserviency of each little domestic citizen; and there is nothing that,

as preparation for civic relations and duties, can begin to compete with a spirit of obedience. Submission to law is the keystone of civic stability. A boy can never be a good citizen until he has learned to obey, and in nine cases out of ten he will never learn unless he learns at home.

In view of all the foregoing no one can feel a keen interest in his country or city or times without realizing that the great emphasis of thought and endeavor ought to put itself upon the home. Whatever is done there works governingly upon the whole field of the general life. If our homes were all right everything would be right, and until our homes are right nothing can be right.

* * *

IT is but a step to go on from this and say that I believe the fundamental trouble with the times in which we live is the decadence of the home idea. And the first thing to be said under that caption is that marriage is not so generally thought of as formerly as being one of the certain and fixed events of a man's or a woman's life. As for the men, there are certain substitutes therefor, that need not be particularized here, and the evidences are not far to seek that such substitution is being in an increasingly large number of instances availed of. Women also, if we can judge from appearances, are less matri-

monially disposed than formerly. A good many avenues of employment are opening to them that formerly were either closed against them or, if not closed, considered a little unfeminine, into which they are now entering in considerable and increasing numbers; and it has sometimes seemed as though the immunity from conjugal dominance or matrimonial mischance so secured was a consideration with them. It may be due to a feeling that woman is so much of an oarswoman that she can paddle her own canoe, and to a feeling that if she can do so she would rather like to demonstrate the fact to the other sex. There may be nothing in this, but things have sometimes a little of that look. However that may be, marriage is not taken as a matter of course as much as formerly, either by young men or young women.

To this must be added that even when marriage is consummated there is an impaired estimate of marital sanctity. One of the saddest lessons I have learned in the three years past has been the number of men and of women who are living in habitual disregard of their marriage vows; all of which becomes well-nigh disheartening when it is remembered that the power of the home over the children never falls out of ratio with the holiness of the tie between the father and the mother.

It will be understood what I mean when I say that the home is tending to degenerate into a physical convenience—a place to eat in and to sleep in, but not the local axis of all that concerns its members in the higher relations and aspects of their life.

* * *

WHEN I was a boy I always expected to be at home except when there was some special reason for my being away from home; unless appearances are deceptive, children now expect to be away from home except when there is some special reason for their being at home. And what holds of the children holds also quite largely, in a good many cases, of their parents. Domestic lines have ceased to be drawn with the old-time rigor and sharpness. The home is more construed to meet the physical convenience than to subserve a personal necessity. We are not intending by this that the family should steel itself against its neighbors or lock itself in from participation in the general life; but, within certain limits, the more a family wants to be able to do for the general life, the more jealously and passionately it will have to cherish its own separate and exclusive familyhood.

It is a bad omen, therefore, that fathers and mothers are becoming contented to do without

a domicile appropriated to their own exclusive needs, and to live in hotels and boarding-houses, or to take one out of a tier of lofts technically styled as an "apartment-house." It is not that that mode of living is not as cheap nor as comfortable; the point of it is that people are willing to live in hotel herds and apartment-house lofts because there is a diminished hold exerted upon them by the home idea. It is for that reason, also, that men spend so much of their time at the club. I consider the club to be one of the cleverest devices of the devil to prevent homes being made, and to sterilize and undermine them when they are made. I do not claim that there is not a wholesome rôle which the club may be expected to play; I am only criticizing the club to the degree in which it replaces the devotion to the wife and the children. And I doubt if a man who is necessarily absent from his family the entire day can put in much time at the club evenings without proving false to his privileges and recreant to his duties as a husband and father. This view of the case may have a strong odor of conservatism, but there are circumstances under which conservatism is the only logical or reputable conclusion into which even a man that is ordinarily radical can reason himself.

* * *

THE drift of population toward the cities is, in this particular, one of the greatest difficulties that we have to encounter. A city house, except among the very wealthiest, has very little, and probably nothing, to distinguish it from any of the houses that are built on either side of it—and this not only in respect to the exterior, but to a large degree as relative to the interior. A few days ago I was calling at a house down in the old Seventh Ward. It was the same house that I am living in on Thirty-fifth street, only with a little more odor and not quite so much furniture. A house must have its distinctive features in order to make it a complete home. That is the charm of a home in the country which the city home rarely knows anything about. A home, to be perfect and entire, needs not only father and mother and children, but a dwelling-place that is fragrant with its own memories, hallowed by its own associations, and marked by its own characteristics and distinctions of style, manner, and environment, so that it shall stand utterly by itself in the child's regard, and become permanent ground from which he shall draw nutriment through all the years of his lengthening and expanding life. Men who have been born and bred in such a country home can hardly realize what they have gained by not having had their birth in the city; and men who have been

born and reared in the city are even more unable to appreciate what they have lost by not having been planted in the country.

I have tried to cover as many features of the home question as space would allow, and to set forth in simple shape the vital relation that the home sustains to public character and life. It will be natural to go on from this and speak of woman as the "home-maker."

III

THE TRUE MISSION OF WOMAN

THE preceding chapter accentuated the home as the fountain of all that is best in church and state. My object in this article is to accentuate the mother as the maker of the home. The father may be its support, but it is the mother that creates its atmosphere. The child's life is her own life prolonged. She gives it primary direction, and even after it begins to live a separate physical existence of its own it is the mother that still contributes to its bodily unfolding and that lays down the original lines upon which its intellectual and moral life shall be run. There is a class of women, unfortunately, that seem to think that all this matter of motherhood and domesticity is so worn and untinged with originality that its truthfulness has somehow evapo-

rated and its cogency become invalidated by its inability to make fresh pleas for itself.

But, whatever certain adventurous women may think about it, it is sufficiently clear that nature has certain pretty decided opinions of its own on the matter, and that nature has so wrought its opinions into the tissue of woman's physical constitution and function that any feminine attempt to mutiny against wifehood, motherhood, and domestic "limitations" is a hopeless and rather imbecile attempt to escape the inevitable. All the female congresses in the world might combine in colossal mass-meeting, and vote with passionate show of hands that woman's sphere is coincident with the sphericity of the globe, or even of all the heavens; but the very idiosyncrasy of her physical build, and the limitations essentially bound up in it, will sponge out her mass-meeting resolutions as fast as she can pass them. It is well enough for her to say that she wishes she were a man; but she is not, and till she is she might as well succumb to the fact that God and nature had very different intentions for her from what he had for her brothers, and that he recorded his intentions in a way that he has taken some pains to prevent her being able to forget. I am really sorry for those women that wish they were men; I wish they were; it would be such a relief to the rest of us, as well as to them; but it

is a little late to move for a repeal, and without it any masculine experiments which they may venture will never either quite succeed or satisfy.

* * *

THE greatest thing a woman can do is to do the thing that she was specifically endowed and ordained to do, and that is to bear children and train them for the uses and service of the world they are born into; and only such women as are morally or intellectually incompetent to appreciate the full denotement of this, or who have greater ambition for aggressiveness or conspicuity than they have for fulfilling their mission, will be inclined to resent this statement of the case as an indignity. I have yet to be convinced that any very considerable number of the sex are disposed to resist nature's intentions for them, but the actuating impulse of those who do is doubtless a passion for some sort of celebrity, and an impatience at the seclusion and the restraints which femininity, so construed, imposes upon them. They are not content to be known only in their children, and that is one great reason why their children are so little known. If Jochebed had had her head full of theories about an enlarged sphere for women, and had gone about Egypt stumping for female enfranchisement, the little hero of the bulrushes would probably have

shared the fate of the other male children of the period, and the lawgiver of Israel never have been heard of. So if Hannah, instead of devoting herself to the little incipient prophet, had been plotting to make a great world for Hannah, Samuel, it is natural to suppose, would never have heard the voice of the Lord, nor have initiated the prophetic period of Israel. What the world admires in the princess of women, the Virgin Mary, is simply that she made possible the infant of Bethlehem and the man of Galilee. Any woman who calls it intrusive limitation to be held to the paths of these three mothers in Israel lacks the true genius of her sex and is a feminine mistake.

The substance of Christian living is to convert one's self into effects, and nature has indicated to woman that the particular effect into which she is to convert herself is her own nurtured boys and girls. It is a much greater thing to try to be a power than it is to try to achieve the reputation of being a power.

* * *

WOMAN'S mission as thus defined gives opportunity for everything in the shape of personal discipline and genius that she is in condition to bring to it. There is no occasion for her seeking a "wider sphere" on any such ground as that the sphere of maternity does not afford

scope for all the equipment she has at her command. What her sons and daughters will become need be limited only by her own personal being and development. It is her character and discipline of mind and heart that will set the key in which, almost certainly, the music of their lives will be played. It is noteworthy with what closeness the Scripture narrative binds back to maternal ground the life-issues of such men as Moses, Samuel, and Jesus. In each of these three instances the father counts for nothing, the mother for everything. Dr. Timothy Dwight is quoted as having said: "My answer to the question, How I was educated, ends where it began: I had the right mother."

* * *

THE mother is the continuous measure of her child's possibilities. So far as she realizes this she will understand that her educating agency in the premises is not a matter of supervising the affairs of the household. Personality is the only thing, after all, that counts much in education, and it is the baptismal energy of his own mother's personal pressure that will alone render to the child the requisite service. One of the things for which I shall be profoundly grateful clear into the next world is that I attended public school but two terms before I was twelve years old, and

I should not have been sent then had it not been that one of those terms the school was taught by my mother and the other by my father. My father was a farmer, and my mother, with four children on her hands and no hired help, attended to all the work naturally pertaining to a farmer's wife. Her days were long,—that was before eight-hour laws were agitated,—and one reason why they were so long was that she devoted herself to her children and to their initiation in the rudiments of character and education, declining to farm us out to the questionable moral supervision of nurses, or to the equally questionable mental discipline of tutors or the public schools. My mother had the exceedingly old-fashioned notion that children were born of mothers in order that they might have mothers to take care of them and bring them up. There is a good deal of the flavor of the Bible and of New England about that way of estimating the matter, but it does not appear that any more modern inventions afford much in the way of improvement. Substitutions for divine arrangements always fall a little short of being a success. There are some mothers that, even under the peculiar social conditions of our own decade, still take the same sort of care of their offspring that mothers used to do, and it is ordinarily not difficult to see that the validity of the method is

attested by the quality of its issue. There are certain families, that it would be easy to designate by street and number, where the entire personality of the mother exhausts itself, and has for a great many years exhausted itself, in the production and maintenance of a home atmosphere and in building up the physical, intellectual, moral, and religious structure of her offspring. In such cases there may not be many monuments erected after the mother's death, nor any lengthy array of published obituary; but a true mother lives for her children, and knows no other ambition but to live in her children. She aims at nothing more than unrecognized survival in their manhood or womanhood, and asks to be monumented only by the activities and fidelities of those to whom she has given life and who are her own life prolonged and perpetuated.

It is with all this in view that I have ventured to say that the crying need is for better mothers. It is sometimes claimed that any ameliorating effort, in order to be thorough and radical, must expend itself upon the children. I should rather say that there is no so direct way of bettering church and state as to raise the tone of motherhood. If society depends for its character upon the home, and the home depends for its quality and power upon the mother, then what so deep and fundamental work can be done as to seek to

create sentiment in this direction and to encourage among the older and younger members of her sex the conviction that a girl's discipline, physically, mentally, and morally, be conducted with close reference to her presumed destiny as wife and mother?

* * *

I UNDERSTAND very well how old fogies of both sexes, and particularly new fogies of the female sex, will resent the matrimonial and maternal interpretation that I am here putting upon feminine destiny. However, I am confident of my ground and proceed upon it. It needs, then, to be said in a general way that nothing should be omitted in the girl's training that will in due course of time qualify her to become material in the bodily, intellectual, and ethical structure of her offspring. She is the substance out of which, in anything like a natural and normal course of events, the lives derivative from her will, in every department of their being, be quarried. She must be actually everything that she wants her children to be potentially. She will therefore have to have an horizon wide enough to include the prospect both of the growing girl and the growing boy. She will need to be competent to sow the seeds which shall eventuate on the one hand in the matured powers of

manhood, and on the other in the ripened competencies of womanhood.

It is in keeping with this to say that it is one of the pleasant features of our generation that increased attention is being given to the discipline of the female mind. In another article I may criticize some of the methods by which that is accomplished, but, at any rate, it makes for progress that woman is coming to regard herself less in the light of artistic bric-à-brac and more in the character of an intelligent staple. And the reason why I refer to this tendency as a progressive one is that it is so much done toward making woman a more commanding factor, and so qualifying her to be more controlling and influential as a mother. There is nothing a woman can know, and no tension of mental fiber she can possess, which, if inwrought with the feminine impulse, will not enhance by so much the disciplinary ministry she can render her children. There is no "strong-mindedness" and no completeness of college training that will unsex her, provided only such possessions and acquisitions are dominated by the feminine instinct and mortgaged to maternal ends and purposes.

* * *

IT is rather pertinent to these times to say—rather as illustration than otherwise—that if

a mother is going to scatter in her boy's nature the seeds of civic virtue and achievement, she must be herself alive to the necessities of her time and familiar with the civic conditions under which she is living. Boys are taught a great many things, but they are rarely taught to be citizens. It is an excellent thing for them to be made acquainted with Roman and Greek history and the history of their own country, but wise citizenship means acquaintance with American conditions, and with American conditions of even date. It is a good thing to know yesterday and to-day both, but of the two it is more practical and necessary to know to-day. The boy, if he is going to be a safe and faithful citizen, needs to grow up with a deepening appreciation of his immediate environment, and with a widening comprehension of the relations into which he is soon to enter with others as members with them of one nation, State, and municipality. No man can ever be quite a safe and competent citizen who has not had planted and strengthened in him civic impulses before ever he moved out into the open arena of civic competition and effort; and the one who can best implant those impulses and knit them into the fiber of the boy's growing manhood is the boy's mother. I am not saying that it is not a good thing for a mother to go to the polls. I am only saying that it is a greater

thing, and one requiring infinitely more tact and genius on her part, to secure in her boy that understanding of the world he is a part of, and that knowledge of the civic relations in which he will stand when the time comes, that will guarantee his own fidelity at the polls and his own wise discharge of the obligations that citizenship will impose. Some of my loquacious sisters are giving us to understand that men are very wicked and very much disposed to neglect their civic obligations. I do not want to be ungallant, but venture to remind them that each one of these wicked and unfaithful men was born of a woman, and that if his mother had been a better and more faithful mother the probability is that he would have been a better man and more faithful citizen. I do not want to be understood as desiring to contract the sphere of woman's operations; my only feeling is that her originary sphere is the home, that domestic laxity and miscellaneousness lie at the root of a good deal of the world's current mischief, and that, however becoming it may be for the sex to organize for the promotion of public interest and for the reconstruction of the world at large, there would be a singular felicity in their forming maternal associations looking to the more successful administration of their own affairs as wives and mothers, and to the more diligent cultivation of

their own specific diocese; and when they have the intelligence and the heart to take care of their own boys and girls, it is presumable that the great outside world will be in a condition to take care of itself.

IV

COLLEGE TRAINING FOR WOMEN

IN introducing this fourth article I must refer to the exceedingly pleasant and helpful correspondence which has been elicited by my previous articles. It is rather remarkable that everything that has thus far reached me in the way of bitter criticism has come from masculine censors, not from the sex to which my words have thus far been addressed.

It is gratifying, also, to me to notice that in communications bearing upon these matters there has been regularly an earnest feminine approval of my main principle, which is that the two sexes are comprehensively distinct; that manliness, on the one side, and womanliness, on the other side, have to do with everything which goes to compose the man or the woman, and that physical disparity is simply one, and that the most incon-

siderable, aspect of a distinction that is pervasive and that extends clear to the core of personality. With this premise granted—and there seems to be a generous disposition to grant it—the subordinate details, out into which this main feature runs, can, it would seem, be met and disposed of with a great deal of facility.

* * *

IT is one of the pleasant features of our generation that increased attention is coming to be devoted to the education of the female mind. I say the "female mind" rather than the "mind of woman" for the purpose of holding my phraseology true to the principle just stated, that sex pervades the entire being. Femininity is a feature of woman's intellectuality, and all questions relating thereto will require to be settled in recognition of that fact. No one can have had to do for any great length of time with the mind of representatives of the two sexes, whether upon questions of morals or of science, without discovering the unlikeness of method in which those minds operate. I am speaking from my own experience as a school-teacher when I say that, however true it may be that mind works obediently to one constant system of law, regardless of difference of sex, yet to the degree that the male student, on the one hand, is distinctively

masculine, and the female student, on the other, distinctively feminine, the whole complexion of the mental process will be modified, and identity of results will be marked by a distinction of flavor. This can hardly be the case, I may say by way of concession, in those intellectual processes, mathematical, for instance, where the mind works purely as a machine, as much so as a Babbage calculator, and where, therefore, the personal element does not enter as a modifying or coloring feature. But aside from such exceptions, which are too rare seriously to affect the question, sex asserts itself wherever mind works with a free personal play, and the female student is quite a distinct species of intellectual creature from its male counterpart.

This leads up directly to the main position I desire to assert touching the school and college training of women, which is that if the student is female the training must be female, and the entire educational process be conducted with reference to the sexual quality of the minds to which it is directed.

* * *

THERE has been quite a sudden development in this generation of what are known as female colleges. This movement is in part considerate and reasonable, and in part it is a fad.

A great many girls are going to Vassar, Smith, Wellesley, and Barnard because they want to be educated, and others are going because young men go to college and it is nice to do what young men do—what might be called "andromania" in the green. There is another contingent of young women who are motived in this by their desire to get on to an independent footing and to be in a situation to make their own way in the world, with something like an expectation that they will earn their living by their brains, and that husband and children will be to them always a *terra incognita*—using the college in that way as a means of helping them to escape the proper destiny of their sex.

The institutions referred to are known as "female" colleges, and there is something in that mode of distinction that involves an amount of wisdom that is not always suspected nor intended by those who use the designation.

* * *

IF I call such a school a "female" college, there is the implication that the college itself is feminine, and that is the particular point I want to make: not simply that it is intended for female students, but that the college itself is feminine; that it is inspired by a distinctively feminine genius; that it is framed and worked with a con-

stant and consistent reference to the sex of its constituency and with a reference to the aims and ends which such constituency will naturally and properly shape for itself.

One does not need to think very carefully in order to appreciate what a difference there is between this way of looking at the matter, and regarding a female college as being merely the ordinary sort of college, only limited to female students. The latter was the idea with which some, at least, of our female colleges started out, and one of the boasts that some of them used to make was that the discipline and curriculum were identical with those offered by men's colleges. In other words, it was advertised that the only feminine thing about them was the sex of the students in attendance. That is exactly the view of the case that would appeal with most congeniality and satisfaction to a good many of our male-minded women; but, fortunately, the hermaphroditic views of this class of people are not quite succeeding in controlling the current of opinion, and certain female colleges that began by publishing the fact that they were simply the female adaptation of male colleges are learning a better wisdom and are meditating how they can adapt the institution to their constituency, and not only have female students, but a "female" college for them to attend.

It has been maintained that wifehood and motherhood are the one true and proper ambition of the sex. The "female" college, in the sense understood above, must, then, be framed and administered in a way to facilitate the fulfilment of this ambition. Undoubtedly there will be many students in attendance who will never be either wives or mothers; but the purpose of the college must hit the general intention of the sex, and not the particular intention of individuals, and must have it for its effect to foster among its students the tendency to become home-makers.

* * *

IT is not easy, neither is it important, to lay down specific rules in the premises; it will be the general spirit of the institution, rather than any details of arrangement, that will determine its character and results in this particular. Let it once be settled that womanliness is the finest product which a female college can yield, with all that tendency wifeward and motherward which is the instinctive outcome of womanliness—I say, let this once be settled, and a large beginning will already have been made toward deciding the methods and machinery by which the college will do its work and compass its ends.

With all this well in mind it is easy to wonder whether it quite comports with the situation that

so much of the discipline and instruction of female colleges, as is commonly the case, should be in the hands of men. The question, at any rate, is worth asking. Such schools are so largely an innovation that it is reasonable to suppose that the best methods of administering them have not yet been hit upon. The male president of such college, and such male professors as are upon its staff of instruction, may all believe that woman's chief end on earth is to be a wife and mother and to cultivate the best possibilities of her offspring; and these male functionaries may all teach this doctrine with emphatic reiteration; but is it presumable that masculine influence will produce feminine effects? The gentlemen members of the faculty may be so thoroughly persuaded of the truth of what I have here been urging that they will be able to convince their lady pupils of the same truth; but it is one thing to persuade a class of young women that womanliness is the greatest accomplishment possible to them, and quite a distinct thing to secure and mature in them that womanliness.

I never expect to see the teaching force of a male college made up in part of women. Why does it any more comport with the fitness of things that the teaching force of a female college should be made up, in whole or in part, of men? Is there any doubt but that, if women competent

for the position were attainable, they would meet the requirements of the case in a way that men cannot?

* * *

IS it not pretty clear, without argument, that a thoroughly womanly woman can do more toward helping a college girl to become a woman than a thoroughly manly man can do? We may become so wonted to an infelicitous usage as not to realize its infelicity. There would be no pertinence in these suggestions if it were the case that the object of a female college is to make scholarly women, female erudites. But once grant that its true aim is to produce the finest and most complete type of womanhood, and these suggestions become clearly apropos. In this I am not urging any theory, but simply opening up a line of inquiry germane to our primary postulate, that the best product which a female college can yield is womanliness, with all that instinctive leaning toward domesticity that womanliness involves.

If this position is sound, it has a distinct bearing upon the question of co-education. If the prime object of male colleges is to produce, not scholars, but manhood, and the prime object of female colleges is to produce, not scholars, but womanhood, then it is rather natural to suppose

that one and the same mode of treatment will not issue in so great a diversity of result. Even in the vegetable and animal kingdoms it is discovered that the finer the type of organization the greater the care which is required in order to adapt treatment to organization. Any florist or horticulturist will tell us that, and so will the experienced keeper of a zoölogical garden. It is strange that we should feel it necessary to handle each variety of plant in our conservatory with so specialized a regard, and then imagine that a single style of discipline will conduct to distinctive maturity each of two orders of existence so delicately organized and so widely differentiated as those of man and woman. We shall make a great deal more out of our lower and also out of our more advanced schools when we understand as well as the florist does what it is we are trying to do, and when we are as careful as he is to adjust expedients to purposes.

* * *

I HAD, some time since, an exceedingly interesting conversation with a lady who has for a number of years been connected in an official capacity with one of the best known of our female colleges. It ought to be stated that the college referred to is one that is exceptionally exempt from influences that would tend to interfere with the broad purposes for which it was

founded—a college, therefore, which, it is presumable, is in as fair a way as any to yield all the results proper to be expected of it. The intentions of the president and of all those associated in the administration of the college and in the instruction of the young ladies are of a most earnest kind, and it is the clear and unanimous intention of the members of the teaching staff to make the college a success in the best and richest sense of that term. How clearly defined in the minds of the teachers the proper scope of such an institution is, I am not able to state, but probably as much so as is the case in any similar institution in the country. The lady referred to holds such a position in the college as brings her in frequent and intimate contact with all the young ladies in attendance throughout the entire period of their course, so that she has exceptional opportunities for observing the collective effect produced upon the personal tone of the pupils by the discipline to which they are subjected. She is herself a graduate of the college, and came to her position, she tells me, thoroughly prepossessed in favor of female colleges in general. She has herself a thoughtful and disciplined mind, and was naturally, therefore, impressed with the general character of a school so refined in its moral tenor and so elevated in its educational purposes. After several years of continuance in her position her verdict, however, is that

the effects produced by the institution are distinctly out of line with what might be called the womanly trend. She does not attempt to describe with sharp definition all that she intends by such an expression, but goes no further than to say that there is some influence or other that is operating to weaken among the young ladies the distinctive feature of womanliness; that some inexpressible ingredient seems to enter into their personal composition that makes the term "feminine" just a little less signally applicable to them, and that the longer they remain in the college the more marked their divergence and decadence become. This phenomenon she is pronounced in attributing to no influence peculiar to that particular institution, but considers it inherent in female colleges as such, as at present constituted and administered.

The above is a line of inquiry that it will be interesting to prosecute in connection with other institutions than the one just considered, it being remembered, however, that, whatever corroboration my informant's testimony may receive, there is not thereby made out a case against female colleges. The only thing that would be proved is that they are not yet so administered as to achieve their entire purpose, and that methods and appliances are not selected with due reference to the material upon which they are employed.

V

WOMEN WITHOUT THE BALLOT

A DESIRE for the ballot, which distinguishes what is probably quite a small minority of our feminine population, is motived by one or other of three considerations. The ballot is claimed by some because of the mistaken notion that suffrage is a right inherent in personality. Other women are suffragists not because they care anything for the ballot in itself considered, but because possessed of those masculine prepossessions that make them restless at seeing men do anything that they are not themselves allowed to do. Many of this class probably are not so anxious to vote as they are anxious to know that they can vote if they want to. It would be interesting to know how many of such women would be converted from their views if it should seriously be proposed to pass a bill *requiring*

women to vote. Human nature is a peculiar thing, and it certainly will not be ungallant to say that all the peculiarity is not monopolized by the male sex. Probably the particular stripe of suffragists I am commenting on just now would find the virulence of their distemper measurably relieved by having the coveted privilege accorded to them for a time. It would work something as in the case of a jealous child who is cured of its jealousy by being allowed to hold in its own hand a little while the exclusive plaything of the mate it is jealous of. There are, however, in the third place, a considerable number of women that are considering with a great deal of honesty and womanly seriousness the question whether the ballot, if put into woman's hands, would not be a means of correcting certain evil conditions in society that could be less easily reached in any other way.

* * *

IT is very easy to have a pronounced opinion upon the effect which such an extension of the ballot would produce, although the data do not seem as yet to be sufficiently at command to give to such pronounced opinions any particular value. Our uneasy sisters would be making a substantial contribution to the cause they have so closely at heart if they, for instance, would

canvass two of the wards in this city, say the Tenth and the Twenty-second, and by the means put themselves in condition to inform the public distinctly and authoritatively just what effect would be produced at our next election by having the privilege of suffrage accorded to the women of those two districts. In order to do this our lady canvassers would have to discover how many of the women there resident would go to the polls if allowed to, and what kind of a ballot those who went would cast. There are suffragists in plenty whose intuitions inform them that such an extension of the prerogative could augur only well for the general interests; and no one would be more prompt than I to recognize and honor feminine intuition; but in matters so complicated as these intuition counts for a good deal more by being moderately mixed with statistics. If such an extension of the franchise will conduce to the common advantage, my advocacy of it is assured; only, when the step is taken it cannot be recovered, and foresight is not nearly as expensive as hindsight. The proposition is, therefore, a serious one, that such moving spirits as are concerned to see woman suffrage become an accomplished fact as a means to the rectification of existing evils should study up the ground in the manner proposed, that they should select certain areas of population that will vari-

ously represent different social orders and conditions, and discover, with the smallest possible margin of uncertainty, just in which way the changes proposed would turn the scale. The process would be found to be an onerous one and eminently disagreeable, but it would be only of a piece with a good deal else that is offensive in political concerns, and it will be well to have our intending stateswomen early inured to it. Masculine suffrage means a great deal besides stepping up to the polls and putting in the box a nice clean ballot; and so will woman suffrage, if it ever comes.

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I HAVE not in the foregoing impugned in any way the intelligence or the sincerity of such women as are thinking of the ballot as a means of improving our social and civic condition. I am simply waiting for more light, and waiting for them to give more light, only understanding by light something in the shape of ascertained facts and demonstrable figures accurate enough to found a safe opinion upon. In the mean time, while these facts are being collected and these figures ascertained, I would like to suggest to my lady readers a means by which the object which they have in view can with certainty be effected, and a very substantial start be made in the direc-

tion of benefiting the general situation, especially among those who belong to the unfavored and discouraged classes. That which follows is not at all in the nature of theory, and its practicability is certified to by the experience of thirty or forty earnest women who have banded themselves together in an organized sisterhood, and who have been laboring together for several years in the effort to raise the tone and stimulate the life of an equal number of families in one of the easterly districts of New York city. The whole work is under the general supervision of a woman who knows the district, and who is also personally acquainted with each lady member of the organization. Her study is to effect as perfect an adjustment between the two as possible, and upon learning the needs, infirmities, and general status of any new family, to bring into relation with it, and to establish in the midst of it, such member of the organization as seems best fitted to that family's personnel and condition. It differs from ordinary missionary efforts in several essential particulars. In the first place, its dealings are not with the individual, but with the family. It aims to elevate and invigorate the home. It deals with the household in its unity, and with its individual members only through their participation in that unity. In that way any relaxed bonds of domestic life are strengthened, and the whole

associate life of father, mother, and children wins fresh stimulus. It proceeds on the safe and sure principle that the one supreme fact in the home is its communal life, and that the one true method of enriching and enlarging the fractions is to aggrandize the integer which those fractions combine to compose. The lady, therefore, makes it her first study to establish herself in the family confidence, and to win her way to such position within it as shall enable her to put an easy and unobtrusive touch upon any element in the household life that may seem to her to require development, amendment, or reinforcement.

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ANOTHER feature in the policy of this organization is that it abstains as scrupulously as possible from the use of money. Its members have constantly to be cautioned against the temptation to build personal results out of impersonal material. The families that these ladies minister to are some of them poor, and yet poverty is not really the malady that lies at the basis of their wretchedness or their debility. They are not wretched because they are poor; they are poor because they are wretched; and trying to relieve them by giving them money is only repeating the error so frequently committed by medical practitioners of treating the symptoms

instead of the disease. Outward poverty is the advertisement which a man publishes of his own inward penury. Giving money to such people is not a whit less inadequate and cheap than hanging borrowed leaves on a tree that is sapless. Sap will make leaves, but leaves will not make sap. That is the policy, then, upon which our organization is worked. It proceeds distinctly upon the principle that if a family is to be strengthened and quickened in its associate life it must be by that replenishment of its vital supplies which is possible only by the introduction of new personal life from outside. That is the real genius of all amelioration everywhere. Blood is sometimes taken from a healthy subject and introduced into veins that are impoverished. The surgeons call it transfusion. The theologians spell it redemption. I am not preaching, but only stating the principle according to which everything in the shape of ameliorated condition always proceeds. It is more expensive than giving money or than distributing tracts, but it yields more also. Indeed, it is the only policy that can be counted upon for essential and permanent effects.

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AT one time, a little while prior to the municipal election of 1894, it looked as though a goodly number of the earnest women in this

city were going to adopt that policy of action in the move to redeem the city, and as though they were going to work to create little oases in the desert of down-town life by opening up there the springs of their own richer and fuller personality, and becoming heart and ambition and intelligence and hope to the ignorant and oppressed households that were just beginning to dream of the dawn of a brighter, sweeter day. There were two or three weeks in the month of October when the heart of poor, struggling womanhood in the lower and easterly portion of the town was strongly moved upon by the overtures of certain women of the more favored class, who drew into sisterly relation with them, and suggested to them that they and their homes might be enfranchised into a larger liberty, and that they were going to come in among them and teach them a better wisdom, and shield them from the wrongs and the tyranny practised upon them by political and industrial tyrants. It almost looked as though we were upon the verge of a new era. Those women did more to touch the heart and to open up new fountains of expectation than ten times the number of men could have done. Transfusion told instantly in the quickened pulse of the blood that had been so long sluggish and impoverished. The door of opportunity stood wide open, and it stands there still, but to all appear-

ances the ladies up-town and the desolate homes down-town are as far apart as they were three years ago. The last I heard of the Ladies' Municipal Movement, that could so easily have captured the womanhood of southern New York, was that one of its representatives was making periodic visits through one of the up-town portions of the city studying up the matter of cleanliness in the interest of the Street Cleaning Department! I do not want to do anybody injustice, and it is very likely that there has been a great deal done that I have not happened to hear of.

* * *

THE thoughts that I am presenting in this article are of a kind that ought to make earnest women thoughtful. Perhaps the ballot will be put in their hands by and by, but even if it is, social conditions, good or bad, are not a thing that can be voted in and out. It is very easy to forget, when writing or discoursing in learned phraseology about the corrupt conditions with which society is beset, that society and its conditions are just simply what the individual character of the separate families in society constitutes it to be. There is no way, therefore, of working at the root of the matter and effecting any essential change except by dealing with and changing the character of the ultimate elements

of society, unit by unit. This is a long and tired road, but there is no shorter and no easier one. Sociological discussions may have a certain part which they can render, but proper people can discuss, and at the same time improper people can be going to the devil faster and faster. Civic clubs can prosper up-town at the same time that character, domestic and civic, is becoming increasingly degenerate down-town. Men and women both, who are disposed to take the situation seriously, may as well face the situation and realize that there is no fancy device for saving a city or a ward. If women who think they could help to right things by the exercise of suffrage—and perhaps they could—will deal with the situation candidly, they will understand that, however many new and better laws their ballots might be the means of helping us to enact, the laws we have already are more and better than are enforced, and that the fault is not primarily with the laws, but with people, that society is so badly administered, and that no ballot, even though cast by the white hand of an honorable woman, will make people better.

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THE distinctive thing about such a movement is that it brings personality in its intelligence,

sweetness, and plenitude into touch with personality in its debility, degradation, and ignorance, and reconstructs and regenerates it. There is no particular difficulty in the case, except the indisposition of the more favored class to make any movement toward social amelioration that is going to involve personal cost on their own part. Certain women are talking a good deal about their rights. It seems to me that one of their most precious and conspicuous rights is to go in among the downtrodden women of our cities and towns, who have even fewer rights than they, and by the touch of their own womanly vigor create within them the inspiration of a clearer vision and a larger hope. There will be no need of legislation or of amended constitution in order to the extension to them of this opportunity. There are tens of thousands of women in the city of New York who are as ignorant of the true genius of American institutions and of the spirit of American civilization as though they were living in another century and under the pressure of a Russian or Turkish despotism. And these women are sensitive to the touch of ameliorating influence. I am not antagonizing female suffrage, but the fact remains that women have a great many more rights than they are using, and are standing at the threshold of innumerable doors

of opportunity into which they have not yet entered. The improvement of social conditions is a very serious and discouraging business. It is to be effected only by the medium of personal agency, and for that kind of ministry one woman is the equivalent of ten men.

VI

MARRIAGE AND ITS SAFE-GUARDS

MARRIAGE is a divine institution, and its sanctity is assured only as its divineness is appreciated and acknowledged. God himself married the first bridal pair, and has been a factor in every perfect nuptial union consummated since. In view of the significance which, in my previous articles, I have conceded to the family, it will follow necessarily that the supreme import of the conjugal relation, in which the foundations of the family are laid, should be recognized. The most important thing in regard to this entire matter that can be said is that the family structure will denote only so much in point of beauty, dignity, and power as is denoted by the marriage tie in which it is grounded. Whatever disturbs or menaces the foundations disturbs or menaces all that those foundations are set to sustain.

A CHILD, therefore, as it approaches maturing years, needs some initiation into the meaning of the relation subsisting between his own father and mother. The difficulty involved is no sufficient reason for evading the difficulty. The fact that there is an element of the instinctive involved still leaves ample room for the play of intelligence and parental guidance. Children have very often in later years to pay for the equivocal and prudish unfrankness of their parents. Undoubtedly the mutual bearing of father and mother in the presence of their children will be itself the best exposition of what the marriage relation betokens, and will operate with vastly more effect than any other influence to give to the children either an elevated or a pauperized sense of its interior meaning; but there remains still a field for the occupancy of precept, provided such precept has the support of wholesome and corroborating example. The object of these intimations is rather to set the reader thinking than to do his thinking for him. The existence of a perfect marriage relation between a husband and wife will itself do almost everything toward inducing sound matrimonial opinion among the children, but something additional may be done toward securing for them sound matrimonial practice. The whole matter is an involved and delicate one. There are influences

operating in the case that are of a very high order, and other influences that are a great deal less fine. Marriage is a unique combination of motives drawn from very different quarters. It is sometimes proper matter of wonderment that married life is not, even more frequently than it is, a disappointing and disastrous failure.

The presence in the case of ingredients that are distinctly unspiritual and physical makes all the more necessary the emphasis to be given to the sanctity of marriage as a whole. It is on this account that marriage needs so scrupulously to be safeguarded. Scripture is exceedingly frank in its dealings with the subject, but always succeeds in leaving the impression of the unspeakable sanctity of the tie by which those properly in the marriage relation are combined. The Bible is a wonderful authority to consult upon this matter as upon so many others. It can treat even the most commonplace aspects of the problem without either compromising its own dignity or tarnishing the luster of the relation which it handles.

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THE little girl's affectionate care of her doll is a prescience of maternity; it is unconscious prophecy. Children should be taught to expect that they will be married sometime, and not only that they will be married, but that they

will have children of their own. Paul, in his letter to Titus, among other matter which he gave him to preach upon, charged him to see to it that young women were instructed both to love their husbands and to stay at home and take care of their children. The apostle presupposed motherhood as well as wifehood, and knew that it was only the evasive handling of the matter that would issue in possible mischief. Dealing with an honorable relation as though it were a semi-criminal one is just what will make it in effect to *be* a semi-criminal one. There is a great deal that this is not the place to say, but that mothers should not be slow to say to their daughters or fathers slow to say to their sons. Motherhood, so far from being a questionable corollary of marriage, is one most important element of its sanctity. There has never been a time in the history of our country when that doctrine has been a more important one to be taught than it is to-day. It is becoming the habit of society to discourage motherhood. My impression is, although I am not yet in possession of the figures to justify it, that it would be discovered that low estimate of marriage and aversion for maternity keep in very clear and even pace with each other. People who are at all familiar with the present tendencies of thought and action are aware that something besides the high-pitched tone of our

civilization is needed to account for the diminished number of children now as compared with what it was fifty years ago.

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EASY laws of divorce are another menace to the sanctity of marriage and the sweet dignity of home life. The indestructibility of the marriage tie is the only means by which there can be assured in us a sense of its holiness. Marriage I believe to be the most sensitive point in the entire matter of our civilization, and the prospects of our civilization can, therefore, be pretty accurately measured by the amount of sacred and enduring meaning that the general mind attaches to the marriage tie. Increased facility of divorce, and the increasing respect in which we are coming to hold divorced people, are, therefore, evil omens of social and national destiny. Christ's law is in this particular, as in so many others, extreme, but I am perfectly willing to be called an extremist in matters that touch our present so intimately and that bear so immediately upon our future. Society is not safe under a compromising or temporizing policy. I remember how as a boy I felt in regard to a certain woman that I was told had been divorced. She was, in my esteem, a kind of outcast and moral outlaw. It is difficult for me to-day to

have exactly that old-time feeling reproduced. Public sentiment has in the mean time retrograded, and I have retrograded with it. "Till death us do part" is in the marriage service without being in the marriage relation. We clergymen are in some measure responsible for this. We are often making marriage cheap by marrying over again people that had gotten tired of their previous marriage. I have done that thing myself, although only subsequently made aware of the real facts in the case. A preacher would have to deliver a good many sermons from his pulpit on the sanctity of the home to rub out the mischief he would do to the home by standing at the altar and making one two people that had no business to be anything but two. "For better or for worse" can be in the marriage service without being in the marriage relation. There is no farce which is so full of the promise of issuing in tragedy as to pass the nuptial ring to a couple who have no sense of marriage as a holy and indestructible covenant. There is not a great deal of difference, really, between having two wives at the same time, and having them at different times and changing off at the suggestion of whim or convenience. The essence of polygamy is in it in either case; only in the first instance it is contemporary, and in the other consecutive—in one case side by side,

and in the other "tandem." In one, as in the other, it is essentially adulterous, is so designated by Christ, and requires to be so considered by those who have professedly submitted themselves to his law.

The only way to kill divorce among people who have any ambition to be accounted reputable is to treat as being a little "off color" remarried people who have been divorced on unauthorized grounds. How we carry ourselves after we are married will depend very much upon the conception we have of marriage before entering into that state, and that conception is one that we need to be equipped with by parental example and initiation, and by the strongest example and most care-taking initiation.

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IT is closely in keeping with the whole train of argument to say a word in regard to early marriages. That is the natural order of event. Divine intention seems quite distinct upon the matter. Such marriages, when properly consummated, are a means of personal establishment and security to the parties implicated. For a young man or a young woman to be wholesomely married is the next step to being regenerated. To be out of that condition is counter to nature, and to disregard nature subjects to all kinds of

exposure. It is sometimes forgotten that nature's arrangements and intentions are in the nature of a divine ordinance, which may be of the same authoritativeness as though drafted literally and included in the decalogue.

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THE writer has learned that it is one of the unfortunate features of our modern life in large towns that so few opportunities are afforded to young men and women of the middle classes of being thrown together in a healthy and unaffected way. It is in that kind of atmosphere that relations more naturally form themselves which may be expected to develop into marriage. A great many young men, at any rate, would instantly appreciate the significance of what is here intended. They come into the city from outside, where they are known and respected, but on entering the city they are nobody. The unknown young man in the city is always distrusted. Perhaps that is right, but whether right or wrong, it is fact. It is not easy for him to come into social relations with such members of the opposite sex as stand upon a higher or even upon the same social platform with himself. It is exceedingly natural, therefore, for him to drop down to a lower social platform. This makes clear a great deal that would be otherwise inexplicable.

It is unfortunate that so many young men feel themselves compelled to postpone marriage till they have acquired a competence and can maintain themselves and their family in a condition of ease and semi-luxury. Sometimes this is the fault of the man, sometimes of the girl, and sometimes of the girl's parents. With whichever of the three the blame rests, it works hardship and injustice. If there is ever a time in a man's life when he needs the encouragement and co-operation of a wife, it is in the earlier years of his manhood, when success is still unreached, and when every possible resource needs to be availed of in order to make success attainable. It is not quite the fair thing for the girl to refuse to become his bird till he has fabricated a golden cage for her to sing in; it is a great way from realizing the scriptural idea of "helpmeet." All of this is in the line of treating the wife as a merchantable delicacy instead of recognizing her as a consort. The very parents, too, who are least disposed to surrender their daughter until there is a visible equivalent in sight are sometimes the ones who never would have attained their own affluent estate had a like policy been observed toward them, and had they not stood together while still at the foot of the ladder and helped one another up its ambitious but tiresome rounds.

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THE meaning and sanctity of marriage are badly enfeebled and tainted by being brought into the market and made a matter of trade and dicker. Love is liable to be foolish and more passionate than intelligent; at the same time, nothing can take the place of love as the axis upon which the whole matrimonial matter ought to swing. A marriage in which discrepancies are evened up by considerations that are foreign to the main point is alien to the genius of the holy institution, and degrades into commercial barter that which is designed to be a contract of souls. The girl is very likely poor and handsome, the man wealthy and we do not know what else. Marriage under such circumstances is quite likely to be a blunt matter of trade. He says to her in effect, "You give to me your beauty, and I will give you a share of my money." We have most of us read "Dombey and Son." She consents to be labeled "personal property," and he balances the account with hard cash, architectural luxuries, and bric-à-brac. It is shrewd in him, but it is not quite what we would have liked for the girl—that is, if she is a respectable girl. There is another style of matrimonial dicker that is coming in vogue among our ambitious young American women of the moneyed classes. There are a good many rich girls in America who have never kept their genealogical record, or, if they have,

take no particular interest in consulting it, and find more amusement in contemplating their own or their father's assets. Then, *per contra*, on the other side of the sea there are a good many languid male scions of nobility, whose original royal blood has been diluted down to almost the vanishing point of attenuation, but who find in that feeble dilute more satisfaction than they do in their still more attenuated bank-account. Limp nobility, anxious for his exchequer, meets opulent commonalty, concerned for her pedigree, and propose, not to marry one another, but to wed their respective commodities,—his blood and her dollars,—and go before the priest, and decorate the occasion with orange-blossoms and stringed instruments, in order to throw over the whole the glamour of regularity.

As a concluding word to parents, let it be said that just the delicacy of the whole matter is what makes it especially important to handle it with dignified frankness. The children too often derive from their parents the impression that marriage and its related interests lie about halfway between a sin and a joke. There is nothing from which sin is further removed and nothing to which the comic is more unutterably alien; and that home which best succeeds in making the marriage relation dear to the finest instincts of the children most blesses their present and lays the securest foundation for their future.

VII

THE TRAINING OF A CHILD

HOWEVER people may differ as to details of education, all will agree that the prior question to be settled concerns the real purpose which education is intended to subserve. We must know what education intends before we can settle upon the method by which it is to be prosecuted. Diversity of educational theories springs, in the first instance, from differing conceptions of the meaning of life. We need a well-defined object before there can be either intelligence or stability in our method of compassing it.

In the main there are two general ends which a parent may pursue in planning for the education of his child: he may start with the idea of the child's possibilities, and make all the appliances of discipline bear upon the question of

developing those possibilities to their utmost, and seek to produce the child into the closest possible approximation to personal completeness; or the parent's initial motive may be so to study the child's relations to immediate surroundings as to establish the most perfect agreement between him and them, to the end of making his career a comfortable one, and, in the ordinary acceptation of the term, a successful one; for, when it is said of a man that he has been successful, it is supposed to mean that he has gained the mastery over circumstances and obliged them to pay him pecuniary tribute. One policy amplifies the boy; the other trains him into an expert. One makes him big; the other makes him sharp. One makes him rotund; the other grinds him down to an edge. Without stopping to remark that every judicious policy of education will consult the conditions under which human life is to be lived, and will strive to adapt it to those conditions, yet, even then, the difference in animus between the two policies just stated is clearly apparent, and accounts for the contrariety of methods employed and for the contrariety of results produced.

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IT is not the intention of this article to be homiletic, but there is one important religious consideration related to the matter of education, the

admission or exclusion of which will go far toward deciding which of the two schemes of discipline will be pursued. The more the child is felt by his parents to signify, and the greater the meaning which, in their esteem, inheres in him by virtue of what he is intrinsically, the more widely they will plan for him and the less will they consult the accidents of circumstance in deciding upon the method of his training. Especially will this be the case if they conceive of him as endowed with possibilities that transcend circumstance, that are superior to the small remunerative tricks which he may be taught to play with circumstance, and if they think of him as gifted with a destiny that is not only future, but eternal. There is nothing more unphilosophical than a theory of education that undertakes to shape itself regardless of the question of the mortality or the immortality of the mind and heart proposed to be educated. Such inconsiderateness is of the same quality as that which would be practised by an architect who should decide upon the amount and quality of foundation he would put in, and the ground-plan of his building, before knowing to what height the building is to be carried. A two-story dwelling-house needs to be started in one way and carried forward upon one set of structural lines; a twelve-story apartment-house requires treatment that is distinctly different. If

the parent feels the immortality of the boy he is trying to train, that element of immortality will determine the complexion and the fiber of the disciplinary policy he will adopt toward him. There are many parents who confess to the doctrine with their lips, but who give little token of it in the way they set about to frame the character and compass the equipment of their children. If it is true that a presentiment of coming adult life puts us upon qualifying ourselves for it, just so true is it that a presentiment of immortal life—according to the degree of clearness in that presentiment—will lengthen the lines and broaden the scheme of preparation with which we go about to equip ourselves for that life. A parent will feel all of this and work it into his educational scheme. The size and distance of our purpose does assert itself in the steps we take to accomplish it, and leads us to take those steps with considerate seriousness. Even in the erection of a material edifice there is a certain dignity and solemnity attaching to the lower courses of its masonry, and the laying of its corner-stone is not infrequently accompanied by services of a serious, or even of a religious, character. There seems to be a feeling of the way in which that stone is to be structurally knit into the entire fabric, and a presentiment of the superstructure which is going to build itself up through the air

and perhaps through the generations, each succeeding layer of stone following in the line of the structural prescript determined for it in the blocks laid at the bottom. It is rather singular that parents seem often to have so little of an analogous feeling in putting in the first stones in the educational structure of their children.

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WHEN this is considered it seems strange that fathers and mothers should delegate so much of the earliest, and therefore the most determinative, part of the education of their children to hirelings. It seems as though, if they knew or even suspected all that is involved, it would be a pain to them to have any move made that they themselves had not a hand and a part in. It is a serious truth that the initial reaches all the way through to the final. A very slight angular deviation at the start means vast width of departure at the end if the line pursued is a long one, and particularly if the line is so long that it never comes to an end. This makes child-training a serious matter. The nursery means in this particular a great deal more than the college. The college carries forward what the nursery has begun, but it is only the nursery that is initiative.

Child-training is, in the first instance, ethical rather than intellectual. No one will ask to have

this point argued who considers that the child is to be educated for the purpose of his own personal enhancement and not for the purpose of making him an expert or a sharper. It is a great deal easier to make people bright than it is to make them sound. Mentality is an easy art as compared with morality. There is a good deal to be said about intellectual discipline when we get to that point, but it is still true that the issues of life are out of the heart and not out of the brain. The brain can be taught from books, but morality is not a thing that can be printed. There are, it is true, books that are published on ethics, but few read them and probably nobody practises them. The old Hebrews were deluged with moral precepts, some of them written by God's own hand; but even the first generation that had the ten commandments had to be killed off before the Promised Land could be entered and history go on.

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I AM not going to underrate the value and importance of mental schooling for the children; but it needs to be said that unless a man has a pure and honest heart, the less he knows the better it will be for him and for all concerned. And it needs also to be said that even trustworthiness of intellectual action waits on personal

soundness. Sound brain and an unsound life are incompatible. Even if our object were only to secure the finest and fullest intellectual development, we should still aim first of all to secure a foundation of personal integrity for the scions of wisdom to root and vegetate in. It is something as it is with the planting of an astronomical observatory: however fine its equipment and whatever the power of its lenses, we depend first of all upon the solidity with which the observatory is planted and its isolation from whatever may induce disturbance and tremor.

The first and fundamental thing that the home has to do for the child in the way of education is, then, to help make of him a little moral vertebrate. There needs to be developed an osseous shaft running up and down him, that shall form the axis around which his growing personality shall gather itself in compactness and fixity. That will make the boy mean something, and make him mean more and more till the end of time and clear on into eternity. It is the only thing that will make him worth calling a personal integer.

To learn to obey is the hardest, even as it is the most valuable, lesson a child can ever acquire. It is not only valuable for what it is in itself; it is also valuable for what it serves as the basis of. One of the first things told us of Jesus has to do

with this same matter. It is related to us that he was subject to his parents, and the narrative immediately goes on to remark that he grew in wisdom, and in favor with God and men. The close juxtaposition of the two seems calculated to teach that obedience was the seed-kernel out of which his intelligence and holiness waxed.

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THE Bible is sown thick with this sort of suggestion. We cannot come into touch with Scripture or appreciate the facts of every-day life, as they come under our observation or within the scope of our experience, without beginning to wonder whether there is not something in this matter of requirements, and of unquestioning obedience to requirements, that is being considerably slurred over in the discipline wherewith we discipline ourselves and wherewith we discipline those that Providence has submitted to our authority. I am not finding fault with children for not wanting to obey; I only say that the best lesson that parents can teach their children is to *make* them obey. Children are hired to do right and coaxed into doing as they are told to do; sometimes punished for disobedience, but coddled because the punishment hurts them. Communications made to them by personal authority they are not encouraged to regard, except as those

communications are interpolated with explanations or wrapped around and disguised with downy filaments of sentiment and affection. This is no disparagement of affection, but there are personal necessities which no amount of the tenderer affectional qualities can begin to supply. Love may disguise the irksomeness of law, but it cannot abrogate law. It is in this matter as in the case of the perfection of the human face and head, which can be guaranteed by no delicacy of complexion or of beauteously molded tissues, except as they are fixed for their support upon the bones of the jaws, cheeks, forehead, and occiput.

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INTO whatever refinement of elegance we may build our house, the house will still depend for architectural effects upon its power to produce upon the observer a sense of perpendicular and horizontal. Architecture goes when we break with plumb-lines and rule out right angles. As has been capitally said, "Ornament construction, but do not construct ornament." And that is a maxim that has to be adopted into the production of young character. There shall be no disparagement of ornamentation, no depreciation of any of the comely graces, but prior to ornamentation we want construction, fixed lines, a gritty skele-

ton, upon which the molded tissues can be thrown and held in fixed security of utility and grace; and that is to be wrought by law and not by love simply, yielding as its issue a certain unshakableness of character, such that when the shock of temptation comes it will take the blow without a recoil, as when the Lord himself stood up in the wilderness in front of the devil and buffeted him with three texts from the old Hebrew law. There is a quality in that scene which one can feel, and best feel without being drawn into any nice anatomy of description of it. We see a live picture of it when we look upon a tree—some old giant oak, against which the storm-wind is hurling itself in hard and swift defiance, and the branches are all set swaying, and the twigs are twisted and wrenched, and the leaves sent fluttering and flying; but underneath all this vegetable distress and leafy perturbation the perpendicular shaft of oaken timber lifts itself, and only accumulates the more solidity and rigidity from the blast with which it is lashed and the artillery with which it is bombarded. We want to find men genial and yielding and plastic; but, with all of that, we need just as much to find in them a perpendicular shaft of moral determinedness, of such sort that when impinged upon there is no shadow of a chance of being able to go any further with them. The quality thus stated accrues to a man and to a

child by being held to the law, brought up upon it, fed upon it. Law is tonic; it is iron in the blood.

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THIS lesson of law and obedience, then, is one that needs to combine with love in the very first instruction given to the child. A man's theology will, most likely, be only the enlargement of the conception that, as a boy, he had of his own father and mother. A child cannot be a jellyfish the first dozen years of his life and a vertebrate afterward. The child will not, to be sure, become a thing of beauty unless he respires at home an atmosphere of affection; but he will not become a thing of moral strength unless he respires at home an atmosphere of inflexible requirement, and unless he comes as consciously into contact with a will that is stronger than his own. When a boy hears his father say, "My son, do this," the impression made upon him needs to be like that made upon the old Hebrews by a "Thus saith the Lord." His father is the only almighty, practically, that the boy has during the first years of his life. Obedience is worth more than geography, and runs deeper and reaches higher than arithmetic or the classics. It is a thing a child will never learn, probably, unless he learns it at the beginning of life.

VIII

COMPULSION IN CHILD-TRAINING

THE axis of character is moral, not mental. When it is a matter of child-training, therefore, the first question is not on intellectual brightness, but on development of moral intensity. This ground was canvassed in the preceding article. I did not in that disparage the ordinary means and methods of mental discipline; but the quality of the soil will condition the character of the products that issue from it, and the sure placing of the foundation-stone will determine both the solidity and the permanency of all the architecture imposed upon it. The ultimate worth of a man is the keenness and vigor of his moral intentions. It is at this point, then, that disciplinary effort has first to be laid out. Hence my insistence upon obedience. There is nothing that generates moral fiber like cordially doing as we are told.

Children used to obey their parents. There is as much family government at present as there used to be, only now it has changed hands. It is far more important to train a child's will than it is to train his mind. He may alter his mind as he grows older, but he will not, probably, alter his will. Adult anarchy is nursery lawlessness come to the full corn in the ear.

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IN order to do this it is not necessary that authority and law should be put before the child in a manner calculated to irritate and offend. The atmosphere of the home should be as genial and summery as possible, but there is no more incompatibility between warmth and perpendicular lines in the domestic than in the natural world.

Obedience, in the sense here intended, means an appreciation of that which is authoritative, and not only an appreciation of it, but a glad appreciation of it; so that the will leans upon it and clings to it as the tendrils of the vine weave themselves into the trellis and win security and uplift from it. Authority is as strong a friend if yielded to as it is bitter an enemy if resisted. Everything in nature obeys. Everything in art obeys. Only man mutinies, and his mutiny is his misery—always has been since the first Adam

mutinied, and always will be till the last Adam ceases to mutiny.

It is often enough said that it is better to rule by love than fear. Without quarreling with parents upon that point, I recur to the point that it is essential that they rule. Unfortunately, in some instances ruling by love is not ruling at all, but a euphemism for permitting the children to do it in their parents' stead. Coaxing and hiring a child is not ruling him, even if he is brought by that means to do what he is told to do. The purpose of coaxing and lollypop in that connection is to make him unconscious of authority; the best thing that can befall a child is, on the contrary, that he be conscious of authority.

In all other arts it is very definitely understood that success is achievable only by the studied observance of established rules. If a man undertakes to learn to play the piano he submits his judgment to his teacher, and the degree of his submission will probably measure the rapidity of his success. So if he applies himself to mechanic arts. Achievement in all these departments is measured by surrender. It is passing strange that in the most difficult of all arts, that of becoming a man, it should be considered that the apprentice can be, for the most part, left to his own judgment; that hampering a boy by rules and commandments weakens his powers of self-

dependence and impairs his chances of personal success. There is a science of manhood and womanhood quite as much as there is of architecture and navigation, and it passes all comprehension how parents can appreciate the need of a rigid observance of precepts and principles in the latter cases and yet imagine that their boys and girls can be left in nine points out of ten to work out the problem of life in their own wild and uncontrolled way. If I may refer to my own experience, I was brought up to obey, and was punished if I did not obey—yes, was whipped if I did not obey. Whipping is healthy if soundly as well as affectionately administered. All this talk about corporal punishment bruising a child's spirit is maudlin sentimentality and invertebrate balderdash. I am not arguing for parental brutality, but there is good Scripture authority for a generous use of the rod, and for every child that is harmed by being over-whipped I venture to say that there are ninety-nine injured by being under-whipped.

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IF I speak confidently and feelingly upon this point, it is because I know how much I owe personally to the fact of being brought up in a home where I was taught to appreciate the greatness of righteous authority, the vastness of its

meaning, the advantage of submitting to it, and the serious risk of resisting it. No anarchist could ever have graduated from the home I was born, loved, and chastised in. Such experience makes me pity the children who know no discipline but that of caresses and sweetmeats, and makes me more than pity the parents who have neither the discernment in their mental constitution nor the iron in their moral constitution to perceive that nothing which a child can know or can win can begin to take the place of sense of superior authority, and of the holy right of that authority to be respected, revered, and obeyed. The moral strength of a man is measured pretty accurately by the cordial reverence with which he regards whatsoever has the right to call itself his master. Estimated by this criterion, the average American boy is a discouraging type of humanity, and is a severe reflection upon the crude attempts at manhood manufacture evinced by the typical American home. If our homes cannot turn out children that will respect authority, there will be no authority in a great while, either at home, in the State, or anywhere else, that will be worth their respecting.

In crossing over now into the domain of the child's mental and manual training, we shall necessarily take with us some of the spirit which we have claimed ought to assert itself in his moral

discipline. The matter and methods of the child's schooling must be determined for him, and when the determination has been made it must be executed. His own will is no more fitted to be arbiter in matters of study than in matters of behavior. One of the purposes of intelligence in the parent or preceptor is to decide upon what line and in the use of what appliances the intellect of the child or pupil can be most wisely cultivated. That such a seeming truism should even admit of being announced only indicates the breadth of conceit into which young inexperience has expanded itself. A child, even a student in college, does not and cannot know the uses to which his intelligence will have eventually to be put, and therefore cannot know the direction that needs to be given to its unfolding. To let a child decide for himself what and how he will study is even more colossally stupid than to allow a child lost in the woods to find his own way out into the light. The rank and file of parents cannot, unfortunately, be expected to have acquired a great amount of the philosophy of education, but there are two or three things that even such parents ought to be put in the way of understanding, and a number of other things that ought to be, more intelligently than they are, comprised in our system of public-school instruction.

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CHILD instruction should in the first instance proceed upon the principle that the young mind is an incalculable possibility, and that schooling should be of a character to carry that possibility just as far as may be toward its realization. The child's mind is as thickly studded with interrogation-points as the sky is with stars. The primary genius of a child is the genius for asking questions. There is a natural affinity between the mind and the truth. Inquisitiveness is as natural to intelligence as hunger is to the stomach. One of the most common effects of current schooling is to destroy that affinity. Intellectual stuffing in the nursery or in the school-room is worse and more wicked than gluttony in the dining-room. Children who commence going to school when they are six, and continue at it till they are sixteen, hate knowledge a good deal worse than they do sin, and if they had the courage of their impulses would assassinate their instructors and practise nihilism on their school-rooms and text-books. The distinct symptoms of nihilism are discernible in every school-room that has been used for educational purposes more than six months. This intellectual demoralization of the school-room will pursue its present course till teachers are selected who have enough of the genius of Froebel to understand that the mental constitution of the child is itself prescrip-

tive of the course to be followed in its development, and that the proper office of school commissioners and school committees is to help the teacher to carry out the intentions of nature rather than to compel him to embarrass and controvert those intentions.

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AFTER all that can be said in behalf of a wide and roomy mental training for our children, it still remains an unfortunate fact that the struggle of life is so severe, and its competitions so taxing, that the vast percentage of children have to have their curriculum of instruction arranged with reference to the practical workaday experience which awaits them. Even though our circumstances be affluent, yet we are certain to encounter frequent problems whose solution will depend surely upon the fund of mental energy which has been stored up in our life's initial years. To whatever point we may have succeeded in carrying our education, its practical value consists primarily, not in the number of things we may have learned, nor the number of themes upon which we can speak intelligently or write edifyingly, but upon the amount of intellectual brawn we have at our service, wherewith to meet the unheralded enemies and the sharp exigencies which make out so large a part of adult experi-

ence. The greatest thing of a practical kind that a complete education does for us is to furnish us with resources applicable to uses not yet foreseen, nor even dreamed of while yet the resources were being secured.

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IN the measure that the conditions of life become more severe and irksome the relevancy of training to service needs to be increasingly studied. The general criticism to be passed upon the education furnished by our homes and by our primary and grammar schools is that it does not so qualify for the activities of life as to guarantee the graduate against dependence upon the poor-house or other means of charitable relief. Even during the hard financial strain of the past three years the great majority of those who have suffered have been those who have never been taught to do anything, or at least never been taught with a thoroughness that makes instruction convertible into terms of dollars and cents, bread and butter.

There is no word too fine to be spoken in behalf of an all-round training, but as things are at present that is utterly out of the question with a tremendous majority of children, even with the children in the large majority of our own homes. The generic problem of the race is to keep soul and body together, and the school problem is

first of all to put the rising generation in the way of making the junction of the two possible. So long as the State assumes the care of paupers it is the duty of the State to use its best means to prevent the existence of paupers, and one of the most direct means to that end is to see to it that all the children in the State are thoroughly instructed in reading, writing, and arithmetic, and are substantially trained in the practice of some form of remunerative handiwork. There is work enough to be done in this big world by people who are willing to work and who know how. The idea of immense wealth secured by some process of financial legerdemain has so pervaded the general atmosphere that a sufficiency has ceased to satisfy, and a young man resolves either to speculate his way to fortune or to steal some one else's fortune, or if both these expedients fail, to turn professional idler and subsist on charity. The incentive to substantial equipment for the struggle of life is thus withdrawn. If I were the State I would compel every child to acquire the means of an honest livelihood, even at the risk of the whip, and then if, having acquired that means, he failed to avail of it to his own maintenance, I would commit him to the workhouse and keep him at hard labor there till he experienced a change of heart. There is no respectable consistency between State's care of

the poor and State's neglect of stringent means for preventing the existence of the poor. If a government ought to be "paternal" to the extent of feeding paupers, it ought to be "paternal" to the extent of obliging possible or intending paupers to be able to feed themselves. The root difficulty in all this matter is the indisposition of parents and other constituted authorities to make serious business of laying substantial foundations in the early years of our young people, boys and girls.

One of the chief sources of misery among the working-classes is the wife's ignorance of the duties that belong to her. She is ignorant of them because she has never been compelled to learn them. If we could split half of our pianos into kindling-wood, and pluck the strings out of three quarters of our harps, fiddles, and banjos, and set our young girls to the practical task of learning how to sew and cook and wash and iron, and of becoming proficient in a self-sustaining way upon some line or other of remunerative industry, it would be a great benison to society in general, and to their own souls in particular. In whatever direction we look and whatever improvement in existing conditions we seek to effect, we come back to it again and again that the end is determined by the beginning and that the foundations of all public betterment have to be laid in the children.

IX

RELIGION IN THE FAMILY

THE ground I have now to traverse is as necessary as it is delicate. All that has been said in the previous chapter regarding moral training lacks support save as the matter is carried down to that underlying stratum of experience where are deposited the child's religious sensibilities. It may never be possible to state with exactness where the frontier lies between the related territories of morality and religion, yet we all of us, probably, have the feeling that the two are not quite identical, and should very likely agree with one another that, while morality concerns itself with rules of duty, and is therefore apt to become rather uninteresting and irksome, religion brings us into relation with a personal something which lies back of those rules, asserts itself through them, and helps to communicate to them warmth and pressure.

A SIMPLE illustration will best serve my purpose here; for, while I do not want to embarrass the matter by fine distinctions, I know there will be a very practical advantage in being able to see clearly the way in which moral training can bring religious reality to its own aid and quickening. I can suppose a child to have a task set before him requiring to be performed. Now, there are two ways in which the child can address himself to that task. There can be on his part merely the feeling of something that is to be done, a necessity that has to be met. Under those circumstances the duty stands to the child in a relation that is purely impersonal and is therefore absolutely barren of impulse and zest. Doing duty because it is duty has had a great many pleasant things said in its behalf, and it is doubtless heroic; but there is nothing about it that is either mellow or beautiful, and when work has been pursued along that line for a certain length of time it can be confidently expected to issue in weariness and a breakdown. Or the child can undertake his task in quite a different spirit. His duty can be felt by him, not as an impersonal necessity, but as being the expression of the wish or will of his own mother. This translates performance into a distinct sphere. The child's movement now is in a region of personality. Not only is the child himself personal, but the

pressure telling upon him is personal likewise ; and according to the measure in which the relation between that child and his mother is a filial and affectionate one, that maternal pressure becomes to him a quickener and an inspiration. That gives us, in a small way, but with considerable accuracy, I venture to think, the difference between morality and religion. In the one case the ethical compulsions which dominate us are felt by us as full of impact, but void of soul. We do not so much obey them, for obedience involves the recognition on our part of a personal element in the authority to which our obedience is rendered; we rather succumb to them, as a driven vessel succumbs to the blast that is pursuing it, or as an exposed Swiss hamlet goes down under the avalanche.

Let me now turn aside for a moment and see in what an easy, practical way this principle will work in our particular matter of child religion. Children generally have more or less said to them about conscience. They are instructed to do what their conscience tells them to do, and to refrain from doing what their conscience forbids them to do. All of this is good, but how good will depend on the notion that in their minds is attached to the word "conscience." If the expression just used is allowed to mean to them simply that they must do what they feel they

ought to do, and must leave undone what it seems to them wrong to do, the lugging in of that word "conscience" may amplify their vocabulary a little, but will hardly contribute to aid or beautify their behavior. But let them understand that the whispered compulsion working within them, that puts its gentle restraints and constraints upon them, is the still, small voice of God, and they will feel themselves placed instantly in the divine presence, and the holiness and solemnity of that presence will, to the degree in which it is experienced by them, procure in them an obedience which will be both easy and reverent.

From the illustration just used, which, I think, will easily appeal both to the heart and the intelligence of any parent, it would be easy to go on and define religion as being the loyal sense of God's nearness to us in all the relations of life.

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THIS definition is too transparent ever to be credited with being profound—something, possibly, as water is never thought to be deep if it is so clear that one can see the bottom. However that may be, it is a way of putting the matter that will be extremely serviceable in dealing religiously with the children. It is a remarkable thing in regard to little people that it is almost never too early to approach them with religious

suggestion. It is not what we say to them that makes them religious; it is the religious instinct already in them that makes intelligible to them whatever of a religious kind we say to them. The best that a child can become in this, as in every other respect, accrues from wisely handling and fostering some impulse already contained in the child's original dowry. If the beginnings of individual religion were not an instinct, no method of treatment, no ingenuity of culture, could suffice to establish such a beginning. Religion can be immanent in the child, and even be a part of his experience, without his being able yet to know it as religion or being able to comprehend the allusions made to it by his elders. There is an interesting suggestion along that line in what occurred in the history of little Samuel. Divine influences, we are told, began to be operative in him, and to make themselves very distinctly felt by him, before he was far enough along to be able to discriminate intellectually between what is human and what is divine. God's voice he took to be Eli's till Eli set him right. It holds in the twilight of life what is true in each dawning, that it begins to be morning a good while before there is sunshine enough in the air for the sun-dial to be able to tell us what o'clock it is.

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IT is in keeping with the foregoing to say that the initial mistake which, as parents and teachers, we are continually making with the children, is in withholding from them religious suggestion till we are sure the way has been prepared for it by their advancing mental development. The fact is that the susceptibility to divine things antedates the appreciation of things human and finite. Whether in the life of the individual or in that of the race at large, religion is older than science. In all this it needs to be clearly understood that I am not talking about theology, but about religion,—about the loyal sense of God's nearness to us in all the relations of life,—which is as distinct from theology as vision is distinct from the science of optics. A remarkable commentary upon the truth we have just now in hand is found in the fact that when Christ wanted to discourse upon the text, "God is a Spirit," he selected as his auditor an ignorant Samaritan water-carrier. He could hardly have chosen a profounder theme, and hardly could he have chosen a hearer that, from an intellectual standpoint, would have been more imperfectly equipped for the suggestions he had to offer her. The infant's eyes are full of light, waiting to be greeted by the light of the sun so soon as its lids are lifted. The heart of the child is tuned to the things of God, and its strings are ready to become

musical so soon as they are touched by a hand that knows how to stir them into resonance. It is a good while before the child and the earth come very close to one another, but, on the contrary, "heaven lies about us in our infancy." So soon as we understand that religion begins in a child as a native tendency, a holy possibility, it is but a step to the conclusion that its unfolding will be first of all a matter of the atmosphere with which it is invested and overlaid. It is not, in the first instance, an affair of learning Sunday-school lessons, committing hymns, or even reading the Bible. The growths of the soul, like the growths of the ground, depend primarily upon climate. It is the religion that is constituently present and inherent in the home life that has to be relied upon first of all, and more than all else, as the means of leading out into vigor and grace the religious possibilities of the little dwellers in the home. And when I say "religion that is constituently present and inherent in the home life" I mean religion that is so interiorly wrought into the fiber of the home life that it never occurs to one to try to draw out the religious thread from the rest of the web and view it apart. Religion taken by itself is not a nice thing any more than the artist's pigment taken by itself is a nice thing, however exquisite in its effects that pigment may become when it has been diffused and wrought

into the tissue of the canvas. That is one particular reason why children often do not like religion and do not come under its power: it is exhibited to them in bulk; it is too palpable; it is bunched instead of becoming a diffusive presence by being an organic constituent in the entire life of the home. There are families, a great many of them,—would that there were more,—where the religious effect wrought upon one is very much like the effect which the light produces upon us on a bright day; which is so distributed, and so hides itself in the various complexion which it puts upon all the objects of nature standing in its pathway, that, although wondrously brightened ourselves by the splendid revelation, we can go about in the midst of it all without a single distinct thought, perhaps, of the sunshine which has made all this splendor possible.

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FAMILY religion of the kind now being considered is one in which everything which occurs and everything which exists is thought of, and frankly and pleasantly spoken of, as interwoven with threads of divine power, love, and intention. I have instanced this in my reference to conscience. The same thing may be accomplished in another way by accustoming the child

to think of the events in nature, such as the leafing out of the trees in spring, their growth during the summer, the falling of the rain, the coming out of the stars at evening, as being parts of the ways in which God is wisely and kindly at work in the great and beautiful world that he has made and that he is taking care of. Religion is, to a considerable extent, nothing more nor less than the habit of associating God with whatever is and with whatever transpires, and the little, susceptible heart of the child is perfectly ready to be guided along the track of such a habit. One of the finishing features of this mode of religious training is that it is so exquisitely simple. There is no straining after effects, and yet by this process the child easily learns to snuggle up to what is, after all, the real heart of all this religious matter.

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IT may be wise, although perhaps not necessary, to say that this is not to be taken as a plea against distinct acts or services of religion. I am not trying to preclude prayer, nor the stated reading and study of the Scriptures, and the like; but family religion falls short of the holy reality it admits of being so long as distinctive "religious exercises" are conceived of as being, not its expression and outcome, but its very substance. Domestic religion, in order to be genuinely such,

is a part of the home's permanent condition, a continuous ingredient in its life. Periodic family devotions, for instance, are not family religion, but, provided they are sincere, one method which that religion takes of asserting and evincing itself, something as the blossoms on a tree, more or less regular in the time of their appearing and in the mode of their distribution, are not that tree's life, but one of the forms under which that life, which is an unintermittent thing, comes to its manifestation. Now the important thing to notice is that only that religion in the home which is felt to be a pervasive and permanent reality is calculated to induce in the children a religion which shall be a constituent (and therefore ineradicable) element of their personality. I am arguing for a religion that is so wrought into the structure of the child's being that the religion cannot stop till the child stops. We hear a good deal in these days about young people losing their religious faith and becoming skeptical, agnostic, or even atheistic. I have now reached the point in my discussion where I am able to put a firm hand on the very root of the difficulty. Any man or woman, young or old, is liable to lose his or her religion if that religion is anything other than a constituent part of his or her own personal being. You never hear of a person's losing his backbone. Backbone cannot disappear except as the man

disappears. Backbone cannot die except as the man dies. It is a constituent and therefore an indestructible part. It is in such manner a part of the whole that the whole depends upon it for its own integrity and continuity. But, while a man cannot lose his backbone, he can lose his baggage. One is an ingredient; the other is nothing but an accident. Now that illustrates, as distinctly as any reader will require, the difference between religion that is ingrained and religion that is adopted. The latter is principally an affair of holding certain doctrines and performing certain religious exercises. As to the religious exercises, change of surroundings is easily able to work their discontinuance; and as to doctrinal opinions, if one intellectual atmosphere induces them, a contrary intellectual atmosphere can just as readily wither and dissipate them. The only religion that can be counted upon with absolute confidence to stay is the religion whose fibers were delicately woven in among the tender threads of the young life, mutually intertwined, fostered by a home atmosphere intrinsically religious, and as sure of its future as it is established in its grounds.

X

THE FATHER'S DOMESTIC HEADSHIP

ONE criticism passed upon this series of articles, as thus far produced, has been that it loads the wife and mother with an undue burden of responsibility and seems to leave the father practically exempt. While denying that any burden has been laid upon her that she is not peculiarly and providentially fitted to bear, it is certainly true that her obligations, in the form in which I have attempted to state them, are onerous and exacting. It must be remembered, however, that a considerable element of the sex is just now clamoring for a new and larger domain of responsibility, and there seems to be a good deal of fitness in availing of this juncture to remind them that they will have to do a good deal more than they have yet done in order handsomely and completely to occupy the terri-

tory that is already accorded to them and that is physiologically and temperamentally marked out for them. We have all seen a goodly number of admirable wives and mothers, but we have probably scarcely seen one who could not have been a great deal larger and more accomplished than she was without its being necessary for her to have a wider territory of exertion in order to evince and exercise all there was in her. I have taken no ground against woman's doing anything and everything that the most demonstrative and high-keyed representatives of her sex aspire to. In particular, I have not even uttered a word against so serious an innovation as that of woman's going to the polls. I have only tried to show the infinite stretch of opportunity that opens before her in the line of service which the general instinct and the revealed word of God show to be primarily pertinent to her. When the sex has succeeded in doing perfectly what God and nature evidently intended to have her do, it will be ample time for her to think about doing some things upon which God and nature have expressed themselves less definitely.

* * *

STILL, no urgency with which I have pressed the matter of woman's domestic accountability has been intended to relieve the other sex

of an equal, not to say paramount, accountability in the same field. The head of the family is not the mother, but the father. The husband is the house-band—a mode of representation which exhibits the home as securing its final unity and stability in and around the father. In every well-ordered household the man will defer to the woman, and the woman will defer to the man, and there will be a good deal of domestic reciprocity, that will admit of being pleasantly illustrated by what is known in astronomy as binary stars, wherein each member of a stellar couplet bends to the other and revolves about the other. But when we have amplified all that we consistently can along that line, it yet remains that it is the man, and not the woman, that is intended to be the house-band, and that the husband and father is the point of final determination. The Bible teaches us that this is so. All men know that this is so. Most women know that this is so, and such women as do not have presentiments to that effect, and go about with voices pitched sufficiently high to dull and deaden the note of those presentiments. I should have no object in denying that the instances are numerous wherein, as matter of fact, the mother is more distinctively the controlling and shaping energy of the family than the father, and better fitted to be such, which is only to say—what everybody knows—

that there are masculine women and effeminate men. Nature sometimes tumbles together, in one bundle of individuality, physiological elements that belong to one sex and temperamental ingredients that are the property of the other. But the purposes of nature are not to be inferred from her mistakes, and her regular productions indicate it as her intention that the father should be that determinative column of strength in which not only the wife and mother shall win her best support, but around which mother and children both shall secure the finished coherency of perfect familyhood. If in this representation there is a dash of ideality, yet the lines here drawn cannot be said to be widely out of parallelism with the transparent intention of God's word, and it will certainly be found that the sweetest and strongest homes are those in which the criterion thus stated comes nearest to its realization.

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IN all satisfactory and thorough treatment of the relations with which we have here to deal, it has to be remembered that the man and the woman stand to one another in a complementary relation. Each is expressive of only a part of those elements of character required to compose a complete personality. The mistake

which a man makes in trying to be womanly, and the far more frequent mistake which a woman makes in trying to be manly, springs from the assumption that it requires the elements of but a single sex in order to the production of all-round character. Sex is limitation, and to proceed as though it were not has debilitated the manliness of some men and ruined the womanliness of a good many women. If, now, I were to venture to specify the distinctive feature of the masculine and feminine sexes respectively, I should say, strength and grace. This does not mean necessarily that the woman is a weakling or the man a monstrosity, but that vigor and delicacy are the threads respectively upon which the qualities of the two are predominantly strung. Whether our thought be upon physical, mental, or moral characteristics, we do not like a man whose character can be designated by the word "delicacy," nor a woman whose character can be summarized by the term "strength."

In this are indicated in general though distinct terms the relations which the father and mother are to sustain respectively toward the household. The mother, whether in her material or personal structure, is to be primarily the expression of all that makes for beauty, delicacy, and grace of character and life. The father, on the contrary, it is right to expect, will be the exponent of

whatever can be best stated by such terms as "vigor," "strength," and "authority." The father will be the law of the home, and the mother its gospel.

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THE homes in which we have many of us been brought up are such that we understand what is meant by saying that when we were children our father was to us a kind of Old Testament, and our mother a sort of New Testament. However much we loved our father, our access to him was not of quite the same close order, probably, as in the case of our mother. Oftentimes, indeed, we approached him through her. We induced her to speak in our behalf, which is again an interesting reminder of what we find on theological ground in the employment of a New Covenant intercessor in order to reach the Old Covenant Jehovah. I do not refer to this analogy between things in the family and things in the heavens because I lay great stress upon it; at the same time the coincidence, if it be but a coincidence, is interesting. A great deal of the gist of high and divine matters is traceable in minuter shape upon exceedingly lowly and human ground. Even the Fatherhood of God has been generally conceived as somewhat distanced from us, and we have depended

upon a Christ, or upon the "divine mother" of our Lord, to bridge the interval. In the economy of heaven, and similarly in that of the earthly home, we have an instinctive sense that approach to the place of authority and power must be mediated by motherly intervention.

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WHILE, perforce of ordinary circumstance, the father's duties will hold him considerably apart from the contacts of home life, yet whatever successes he may achieve outside will not atone for any failure on his part to regard his home as the prime sphere of his obligation and the point around which his devotements will cluster in distinguished earnestness and constancy. Whatever he may have achieved in his art, trade, profession, or other engagement, the man who stands at the head of a household has been, in the broad sense of the term, a failure if he has not been a true husband and a wise, strong, and devoted father. It cannot be a successful home where the mother looks after the children and the father looks after his business. The most productive services rendered are always personal, and any amount of exertion expended outside in providing for the necessities of the home will not take the place of that tuitional ministry which comes only by the direct and con-

tinuous contact of father with child. However complete a woman may be as a mother, there are qualities of character which the father will communicate to his children that the mother will be less able to do, as well as less intended to do.

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UNDOUBTEDLY there is a certain division of labor which will prove equally advantageous in domestic administration as in the conduct of any other class of affairs, and it will be to the peace of the household and to the successful running of its machinery that that division should be pretty distinctly made and not too frequently interfered with or departed from. But when it comes to the matter of developing in the children their young possibilities of manhood and womanhood, the father, as well as the mother, has a constant and indispensable part to play. Neither can substitute for the other. The contribution toward personal character respectively rendered by them will be widely differenced, but each will be an absolute essential. As already intimated, the bone and sinew of character will probably be a quotation from the father, and the delicate tissue with which it is overlaid will as likely be a bequest from the mother. Without unduly pressing this distinction, it has nevertheless its sure basis in the facts of the case, and the father who relegates to the mother the

personal upbuilding of his children, without becoming himself an intimate factor in their constant life, ill deserves the paternal dignity that has been put upon him, and entails upon his children a legacy of defect which no maternal solicitude nor effort will quite avail to supply.

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IT is the father who makes out the point of connection between the home and the great outside world with its large purposes and passionate competitions. While the home is the mother's world, the world has also to be the father's home, and it is the relation which he sustains toward the world, and the character with which he comports himself in it, that will go far toward determining whether the children, particularly the sons, as they come to mature years, will subject the world to the behests of large and sterling principle, or whether they will become themselves slaves of the world, torn by its distractions and dragged at the wheel of its despotizing ambitions. It is life, and not precept, that gives to the boy his bent. Solomon could cover an entire acre with astute and prudent proverbs, but that was of no account with his son Rehoboam, who took his cue from his father's behavior and not from his father's philosophy. Boys love their mother and believe abstractly in all the sweet and virtuous lessons learned at their

mother's knee, but the world is so different a place from the home that, once the boy has begun to get out into it, home virtue gradually comes to appear impracticable—a sort of dress-parade affair, that is too delicate in its texture and too fine in its finish to sustain the rough usage of common, workaday life. He would scorn to lie or be tricky in his dealings indoors, but immediately he gets out of doors new combinations confront him, new exigencies challenge him; he finds that smartness plays the rôle that in his domestic surroundings he had always seen accorded to forbearance and truthfulness; and, not because the boy is bad, but because he has come into circumstances which he thinks his mother does not understand, where methods seem necessary that are hewn to a wider gauge than she could be presumed to feel the need of, he continues to believe in fireside virtue such of the time as he is at home, and inclines to its replacement by a rougher and more flexible type of virtue to be used in the contacts and exigencies of business.

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NOW it is just at this juncture that everything practically depends on the father. The boy loves his mother probably more than he does his father, but so far as relates to the affairs of life in general and on its hard side he has ten

times the confidence in his father's practical and available wisdom that he has in that of his mother. And if his father finds it necessary in the conduct of business to strain one or two of the commandments, the boy will keep on repeating the commandments to his mother, and commence breaking them with his father, and that, too, without feeling that the sinuosity of the procedure involves any great amount of inconsistency. As it seems to him, he is only doing what a man on his travels does with his watch, which he sets according to the longitude of the region he happens at any time to be in, without any suspicion of having done violence either to meteorological or horological principles. The only thing that will save the boy, and hold him in such a way true to the fixed pole of rectitude that no considerations of place or circumstance can deflect him, is that he be under the domination of a father whose life in the midst of the world incarnates the principles learned from the mother in the midst of the home. The boy will believe in the feasibility of his mother's doctrine of righteousness if he sees his father take it out and exemplify it under the stress of business.

The father's life to this degree measures the power of the mother's tuition, and is as the hand of God hastening or postponing the fulfilment of her maternal longings and prayers for the children of the household.

XI

THE PASSION OF MONEY-GETTING

THE topic thus stated falls naturally within the scope of this series of articles, for the reason that it is home influence alone that can be trusted to deal in any manner of thoroughness with the involved evil and peril. The acquisition of wealth, in the form and animus with which it is being currently conducted, is distinctly a passion, which is to say that it is an impulse so earnest and heated in its energy as to defy the restraints both of reason and of conscience. It is at once a mental and a moral mania. Like most other forms of insanity, the passion of acquisition may be expected in any specific instance to prove incurable. Any passion, once established, to such degree vitiates the organism in which it is rooted as to transform it from its natural estate into a condition of intellectual and

ethical irresponsibility. Sensuality is a disease; alcoholism is a disease; money-getting is a disease. It is a disease that feeds upon its own work of disintegration. It is like the flame of a candle, which wins support from the very wax which it consumes. A confidential friend of mine once told me that he felt himself to be just on the verge of breaking down with the malady. He had accumulated quite a fortune without having yet been made irrational or vicious by it, but he told me that he was beginning to detect the premonitory symptoms of such an issue. He was still rational enough to know that he was becoming unreasonable, and principled enough to know that it would not take a great deal to make of him a rascal. At this critical juncture he had the good sense and sufficient moral courage to go out of business.

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SUCH a step may not ordinarily be good policy, so long, at any rate, as one continues in the possession of ordinary powers, but it was good policy for him, and the only policy that, as a man of brains and integrity, was open to him. He had a keen sense of the tide that was weaving its energies about him, and knew that to hang longer upon the outer rim of the maelstrom would be to become eventually engulfed by it,

without possibility of rescue. It is for that reason that what is done to contravene the passion of acquisition must be done as a preventive rather than as a restorative, and must, therefore, be done where the best constructive moral work always is done, namely, in the home. One way of accomplishing this is by fostering among the children habits of beneficence. They will have to get before they can give, to be sure, but getting never becomes a passion so long as it is held under the constant correction of bestowment. Giving is a thing to be learned just as much as is walking or writing. Virtues are the products of practice. What a man is at twenty is the summary of what he has been doing the previous nineteen years. We are schooled by our own behavior. A man's character is the sum total of his fixed habits. Everything begins in action, and when the action has been repeated times enough it becomes an established and ineradicable bent of thought and demeanor. It is in that sense that our own acts are our real teachers and disciplinarians. What we amuse ourselves by calling our dispositions are often only the resultant of doing a great many times over—a great many thousand times over, perhaps—certain things that we began to do and were taught to do while we were yet children. When we were still in our first years we began, perhaps, to tell the truth—were taught

to do so. We were so held to that line, and told the truth so many times, that we got in the way of doing so; that is, it became a habit with us. There was established in us a set in that direction. There may have been in us no more original truthfulness than there was in some neighbor of ours who possibly never tells the truth except when he forgets himself or blunders into it. The same holds of stealing. I am not a thief for the simple reason that I never learned to steal. If a man is honest at forty, it is because he early learned to let alone what did not belong to him and has never lost that habit. What a man is when he dies is principally the product of all his anterior conduct. This, then, is what was meant by saying a moment ago that a man's character is the summary of his fixed habits. In no aspect of life does this principle hold more strenuously than in that of beneficence. We are trained into generosity by our own acts of giving.

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MEN get in the way of giving. Children get in the way of giving, and then their lives run in the groove that early acts of kindly disbursement have worn for them. That is exactly what we mean by habit—morally sliding in the groove that our own repetitious act has worn for us.

We are not honest except as a result of doing honestly. We are not generous except as a result of doing generously. No quality becomes an element in our own character except by the preliminary of practising it. More of the difference between generous and stingy people lies in this than is generally appreciated. No one of us can do well or easily a thing that we have not learned how to do. That thing may be the lifting of a twenty-pound dumb-bell or the contribution of a dollar. It is for this reason that with many people the giving of a moneyed gift makes them so tired. They are not necessarily bad people, but the moral muscles that come into play in motions of generosity have with them never been trained. Our natures being what they are, there is a necessary strain involved in parting with what is ours till the doing of it has been continued so long that the act becomes automatic. We might as well understand that there is no particular difference in this respect between learning to be generous and learning to spell or learning to solve problems in arithmetic or algebra. People naturally selfish are not "converted" into beneficence, any more than boys who cannot put three letters together in the right order are "converted" into good spellers.

There is a little friend of mine, still a boy at home, with whom it is a fixed fact in his life to

give away a definite percentage of all the money that comes into his hands. Quite a considerable sum came to him recently, and it was feared that he might be inclined to scale down the proportion; but the momentum previously acquired was sufficient to counterbalance contrary pressure, and there is no special reason to fear that he will jump the track in any emergency to come.

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A MAN cannot be trusted to do right in this or in any other particular till he can do right easily, that is to say, until it has become his habit to do right. Giving cannot be left to impulse any more than spelling can be left to impulse. We have seen what might be called impulsive spellers, and they make just the same wretched work with orthography that impulsive giving makes with charity. Nor is the purpose subserved by putting into the child's hands as a gratuity the money that he is expected to bestow as a beneficence. Merely letting money go through his hands will not make him charitable any more than letting water slip through a lead pipe will make the lead fertile. The act that is going to strengthen the little boy giver or the little girl giver in the direction of a matured generous disposition must be an act in which the actor feels that he is parting with something that

is his own, not something which he is merely handling in the capacity of agent. It is a very common thing, if there is a beggar at the door to whom a pittance is to be given, or a gathering in the church or the Sunday-school where the contribution-box is to be passed, for the child to obtain from his father or mother the requisite penny, and then for the child and parent both to imagine that the child was somehow involved in and disciplined by the penny's conferment. The child in the Sunday-school does not learn to give in that way any more than the child in the spelling class learns to spell by the bare mimicry of the letters that the teacher herself puts into the child's mouth.

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WE learn to spell by making the spelling act our act. We learn to give by making the giving act our act. It is hoped that this truism will touch a vibrating chord in the intelligences and hearts of parents. The world is full of moneyed men, but really, great as is the amount bestowed in benefaction, it sustains a very feeble ratio to the amount that men and women bestow on themselves; and it is not because these people are intentionally sordid and have no blood in their hearts, but because years ago, when they were children, their parents

imagined that, while schooling would be necessary in order to qualify their offspring to read and write, no schooling in particular would be necessary in order to educate them into the far more difficult capability of parting with their own possessions in the interests of and for the bettering of others—safeguarding the lesser, trusting to chance for the greater.

* * *

PARENTS can also check in their children the tendency toward this passion by taking care not to treat the amenities of life and the powers and accomplishments of mind as expressible in terms of dollars and cents. This has a particular bearing upon fathers in their relation to their sons. There is no easier nor surer way of convincing a boy that money-getting is the supreme art than for him to have his training and schooling shaped with exclusive reference to fitting him to practise the art. It is not necessary for the boy to realize distinctly what such a mode of procedure means, and still less is it necessary for his father to tell him in so many words that school training is worth only what it will fetch in shekels; that way of estimating the matter will usurp a place in the boy's mind, and the usurpation will become all the more despotic and irresistible for having initiated itself insidiously. The

ideas that master us the most imperiously are the ideas that were planted in us without our knowing when, and that go on deepening their roots within us without our knowing how. The situation here mentioned is one that I often encounter in conversation with business men who are considering the question of their sons' education. I am often told by them, especially if they are not themselves college-bred, that, as their plan is to fit their sons for a mercantile career, the only college they have any intention of sending them to is a business college. We have nothing to do here with the question as to whether a man's business chances are improved or impaired by a liberal education. There is a good deal to be said on both sides of that dispute. The question we have in hand just now is larger and looks further. We are considering the effect which is going to be had upon the boy by being led to feel that the value of his training, whether it be obtained in a business college or in any other kind of a college, is determinable by the amount in cash, stocks, and securities in which it may be expected ultimately to eventuate. That is an indirect—but none the less effective for being indirect—way of telling the boy that money is so transcendently great a thing that the only value that anything else can have is its efficiency in contributing to that end. It is an indirect way

of telling him that the only value of an idea, the only value of a mental energy, the only value of a disciplined brain, in fact, is its cash value; which amounts substantially to listing intelligence and putting it upon the market in mercantile competition with wheat, leather, and railroad stock. Of course there is no such intention as this on the part of parents when they hurry their sons into the store or the banking-house or on to the exchange, but the effect just stated comes, is bound to come, and is damning in its consequences; and it is monumentally unaccountable why intelligent parents, and especially intelligent Christian parents, are so stupidly slow in forecasting the logical issue.

* * *

THERE is something so almost fiendishly engrossing about the practice of money-making that it seems as though the intelligent and affectionate friends of such as are destined to this pursuit, instead of trying to narrow and pen in the powers, interests, and sympathies of the prospective trader, banker, or broker, would do everything possible toward multiplying the objects of his interests and widening the channel of his sympathies. Men go crazy because their regards are held so tenaciously and so acuminatedly upon a single point. Men go money-crazy because

they think and dream money so constantly and engrossedly that, like a spring inundation trying to work itself off through a narrow river-bed, the torrent breaks bit and bridle, and what might have been a prolific fountain of irrigation precipitates itself in a frenzy of inundation. If a man has been so trained as to have his interests multiplied and the area that appeals to his regard widened, it may be that he will not work quite so concentratedly in his counting-house, or pile up his assets with quite the same celerity. If he loves his country a little, lays himself out in behalf of his city occasionally, or acquaints himself with the events that are engaging the attention of the world at large, or does a little something toward informing himself upon questions of artistic or scientific interest and toward keeping up with the life of the world, it will probably follow that the enlargement of his regard will cost him a corresponding contraction of his purse. Concentration is doubtless the secret of acquisition; but if convergence urged to a certain extreme becomes mania, then the only rational preventive will be divergence, and that preventive wants to be applied early, before the energies have hammered themselves down to a hot point. If John Smith the boy learns to be intelligently interested in a great many things, John Smith as

a man will never burn himself up in one thing; and wide, rational sympathies learned at home are the surest security against narrow, maniacal rapacity on the street and in the counting-house.

XII

MEMORIES OF OUR CHILDHOOD HOMES

IT has seemed to me that there is no way in which this series of articles could be more fitly concluded than by devoting these finishing pages to a mention of some of the quiet effects that in our adult years remain with us from the scenes and experiences of our childhood. Hardly any more eloquent testimony could be given to the essential sincerity of human nature than that which is afforded by the restful satisfaction with which we dwell upon the simple life and the unseasoned enjoyments that marked our earlier years. However different our surroundings may be now from what they were then, and whatever increase there may have been in the matter of comforts, or even of luxuries, still there was a certain naturalness and wholesomeness about those earlier experiences that impress us with

more and more of effect as we move further away from them. Perhaps we should not like to live now as we had to live then, but that does not prevent our realizing that a great deal of what we are now, and by far the better part of what we are now, we owe to the quietude and healthful simplicity that marked the duties and pleasures which made up our childhood. It took little then to make us happy, and our happiness was of a very happy kind. Our enjoyments were of the most unelaborate and inexpensive sort, but all of that was more than compensated for by the fresh, hearty, tingling nerves to which our unsophisticated amusements made their appeal.

* * *

I REMEMBER a simple little woodcut that hung in my chamber. It was not much of a picture, and the frame was not any better, but it was an honest picture. "My Kitten" was the title of it; and among all the paintings that since that time it has been my pleasure to inspect in the great galleries of Europe, there is none whose remembrance is so close to me or so dear to me as that. Undoubtedly the explanation of much of this is that in those first years the down is all on the peach, and our powers of appreciation are full of warm alertness; but that is just the important feature of it all, and it is that which

makes those early, sweet home days so regnant over all the years that draw on afterward: they hang the inner walls with pictures that never fade. Notwithstanding that we have so much to do with the world outside, nothing comes so close to us, or stays by us so faithfully, as the impressions that are put upon the sensitive plate of our own spirits. Memory makes of each man's mind a picture-gallery, and the pictures in that gallery that we never take down and never find the need of having retouched are the ones that were earliest put in place and which we never allow any later associations to overlap or obscure. There is no such enduring service we can do for one as early furnishing him interiorly with those etchings, those "pleasant pictures," upon which his eye can always rest in tranquillity and wholesome delight, and to which the years as they go will only add distinctness and impart a fuller tone.

That was one of the advantages of the old-fashioned, country way of living: that our experience was so uniform, and our surroundings so unaltered from day to day and from year to year, that not only the house we lived in, but all the thousand and one accompaniments that combined to compose our home, had time ineffaceably to daguerreotype themselves in our thoughts, and even in our hearts. A good many of the well-to-do children that are growing up now never

live long enough in one place to give chance for a "time exposure." They stay awhile here and awhile there, and a good deal of the time are on the road. By this means the scenes through which they move are too evanescent to score a photographic record that will stay. Aside from this is the fact that in the case of city-bred children there is little of that individuality about the home that is needed in order that the mental camera may have a well-marked object for it to focus itself upon. A city home does not mean anything in particular. It may be warm and bright and cozy on the inside, with no end of jaunty furnishings and expensive bric-à-brac, but the same things are on exhibition next door, and in all the houses on the block, probably.

* * *

IT takes a good deal to make a home. It needs something even besides father and mother, and an open fire, and the cat on the hearth, and the aforementioned museum. The first element in the home is the house itself, which needs to be distinctly different from any other house in sight. Associations never cluster about a building that is simply one of a row of duplicates. Then there needs to be some land around a house before it can be "real homy." It is well if there is so much land around it that all you can see of your

next-door neighbor's house is the smoke from his chimney as it curls up through the trees. That gives play-room for the eyes as well as for the feet. There ought also to be a generous sprinkling of big trees, and somewhere about a dense forest for childish imagination to brood mysteries in. A wide range of solemn woods will do more for a child in a week than yellow bricks and dirty paving-stones will do for him in a year, or ever do for him. It is a great thing for a child to grow up within earshot of a babbling brook. There is a kind of musicalness of spirit that will become his in that way that he will never be able to acquire from a piano-teacher or a fiddling-master. This wide range of prospect will also companion him with the bright and the more earnest moods of the great mother earth on whose bosom he is being nourished. He will have opportunity to see the days brighten in the east in the morning, and his soul will unconsciously absorb some of the glory of the setting sun. Children in the city hardly ever see the sun come up or go down. It simply grows light about the time they have to get up, and grows dark a dozen or so hours later. To a child in the country there is likewise opportunity to see it rain. There is a great difference between rain and falling water. All we see in the city is falling water. I never see it rain in New York but I wonder how much sewage it will wash off

into the North and East rivers. Rain in the city is only wetness broken loose, and is calculated only in terms of street-cleaning and aqueduct-supply. A square mile of rain or a dozen square miles is a different matter, and is unconsciously construed by the child as being a mood of nature's mind rather than a hydropathic uncorking. Still more impressive upon the child's mind are the strange communications made to him by the lightning flashing above him across a hundred miles of country sky, and the weird aurora, and the swift and blazing track of "falling stars," that make him feel how solemnly close to him is the great, wonderful world above the woods and the clouds. In all of this I am not imagining nor extemporizing, but only translating into words the pictures painted upon my own mind by the surroundings of my boyhood. Such pictures I would not exchange for the finest and most classic touches ever put upon canvas. They are fraught with nobility and purity, and they weave themselves into the tissue of the child's being through all the loom-work of young years.

* * *

THERE are frescos also, of a yet mellower tint, wrought by loved scenes which lie around the child's growing years in still closer embrace. Their hold upon us is only strengthened and deepened by the passage of time; for

it seems one of the ways by which God would make apparent to us the emphasis he lays upon childhood that the further we go on in life the more indistinct and blurred its middle period becomes, but the more defined and closely neighbored the things we did and felt when we were boys. Life seems in that particular to be like the circumference of a circle, that the longer we travel upon it the nearer we come to the point from which we started. The more delicate and influential reminiscences of which we are just now thinking connect themselves with the home's interior and with those personal associations and ministries which go to form the substance and heart of home life. A benediction remains upon all the years of a man or woman whose heart is printed with lines of grace and sweetness caught from scenes enacted in a home dominated by motives of love, sacrifice, and piety. The family circle may be broken, and many of those who composed it may have passed beyond the reach of our thought and almost beyond the reach of our prayer, but the walls of the heart are still hung with the delicate delineations of it all, and in our quiet, retrospective moments we yet move amid pictures that look down upon us in tender concern as with the presence of days and loved ones that are gone.

* * *

IN such seasons of reminiscence we feel in us the traces of all those years of care-taking and safeguarding through which we were led by a father's strength and a mother's ministry, and there stay by us the scenes, fresh and new to memory as the light and dew of this morning, in which father's hand strengthened us and mother's love comforted us. We remember how in our sickness we were then taken care of, and the elements of the scene group themselves so unbiddenly and easily that if only the voice that has been so long still could be heard we should certainly think we were a child again. We remember where our mother sat and how she looked as she aided us in our lessons, as she toned our inflections and corrected our gestures in preparation for "speaking our piece" at the village school, and the way she tied our tippet as we rushed out into the cold and snow. Very distinct and warm and cheery still is the picture with which we are inlaid of the long, snug, homy winter evenings, when the work had been finished for the day, the "chores" done, with nothing existing in all the world but father, mother, and us children. There is nothing peculiar in all this experience.

We all of us put into these lines the like meaning gleaned by each from our own separate experience, and it is just because the experience is one in which we all share that the matter becomes

so mighty and serious. We never quite get away from our first years; they not only make out a part of the men and women that we are to-day, but they are still present to our regard with the potency of an instant fact. Reminiscence is such a faculty that it rubs out the times that have intervened, and blends into a single round and transparent drop the day that is gone and the day that is here. Reminiscence makes us little even when we are old, and helps to keep us pure and fresh with the springtime that was in us a score or a generation of years ago. A boy can never become utterly bad so long as there remains with him a memory of his father and mother in the act and attitude of prayer. The time may come, with the hardening and chilling process of the years, when he will himself cease to pray, but from the canvas long ago painted there will never fade the figures of those, now asleep, whose heads were seen day by day bent in humble, confiding worship, and who in inspired priestliness laid the morning sacrifice upon the family altar; and the memory of father's and mother's prayer helps, at any rate, to keep alive in us our own possibilities of prayer.

* * *

THE most natural years of our lives we live while we are children, and there is always

rest and purification in getting back into touch with them. When the burdens press a little heavily, and the future is thick with uncertainties, the wish will sometimes shape itself that we might be back again among our free, fresh, childish days. We do not understand it very well, but there is something gone that we would dearly love to have back. Those may seem to have been rather unproductive afternoons that we used to spend up in the garret, listening, in the pauses of our merrymaking, to the rain pattering on the roof, and we so dry and sheltered underneath, but our life means more even to-day because of them and because of our memory of them. Old King David, hiding from the Philistines down in the cave of Adullam, had just such plaintive reminiscences. In his rocky retreat he had time to remember his Bethlehem days, and the flocks and the folds, and his boyhood and the delicious exemptions of it, and the spring at which while a boy he quenched his eager thirst, and he cried, "Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!"

We love in this way to think our way back into the past, because we feel that some of the dew has evaporated from the leaves while the day has been moving toward its nooning. It quiets us, too, for it works in us a feeling of trustful dependence as we live over the unanxious days

when we were boys and girls. Children are like the birds: they expect to be taken care of. There is no sleep like the child's sleep: with him the day reaches as far as to the pillow, and then the night begins. Children have their little burdens, but they lay them by with their garments. They go to sleep with a smile and wake up with a laugh, for they expect to be taken care of. There are many men with hoary heads that would part with a good deal of their fortune if they could have just one more night when mother would come up, as of old, and the dear hands, that have so long rested from their ministry, would tuck the clothes about them, commit the dear child to God's good care for the night, and seal the prayer with her kiss.

It is one of the tender features of creative wisdom that we enter life through the little wicket-gate of childhood, and that childhood can be so fragrant as to sweeten with its perfume all the years into which it ripens and mellows.

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